



STATISTICAL,  
DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES OF INDIA.

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VOL. XIII.

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PART III.—BALLIA.

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## PREFACE TO BALLIA.

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THE arrangement by which, in November, 1879, certain portions of the Azamgarh and Gházipur districts were separated off and constituted a new and distinct district has rendered it necessary to provide the new district with a separate notice in this series. It happened, too, that when the change occurred the notices of Azamgarh and Gházipur had not been compiled, so that very little extra labour was involved in recasting the materials. The notice now presented of the Ballia district has, however, not been compiled from the old materials collected before 1879, but has been entirely re-written by the two Collectors, Messrs. D. T. Roberts and A. Robinson, who at different times during the past two years have held charge of the district. The lion's share of the work fell to Mr. Roberts, the portion contributed by Mr. Robinson being Part IV., or the notices of parganahs, towns, and villages. Whatever value the notice possesses is to be attributed to the labours of those officers, whose local knowledge is the best guarantee of accuracy.

F. H. F.

NAINI TAL :  
*The 7th August, 1883.* }

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It has been impossible to issue the volume till now, as when Mr. Fisher left a considerable portion of the proofs had not been passed through the Press.

J. P. H.

ALLAHABAD :  
*The 18th January, 1884.* }



# ERRATA TO BALLIA.

Page.	Line.	For	Read
2	6 ...	In Gorakhpur, tahsil ...	in Gorakhpur, tahsil
6	18 ...	Baber's ...	Bābar's
7	13 from bottom	names of <i>chhapras</i> ...	name of <i>chhapra</i>
9	13 " "	arises ...	arise
16	3 and 4 ...	Notification ...	Notification
17	9 ...	<i>nitgāo</i> ...	<i>nitgāt</i>
19	1st column of table	<i>Bhaddān</i> ...	<i>Bhaddān</i>
ib.	1 ...	parganahs ...	parganahs is
26	18 ...	Hindus ...	Hindūs
ib.	7 from bottom	male-and ...	males and
27	8 from bottom	spurious ...	spurious)
30	12 " "	<i>tilakhāri</i> ...	<i>tilakhāri</i>
ib.	9 " "	Noticemay ...	Notice may
41	1 " "	par ganah ...	parganah
42	13 ...	pyramed ...	pyramid
43	1 from bottom	Singh ...	Sinh
49	16 " "	permanant ...	permanent
50	4 ...	106 ...	300
ib.	5 from bottom	whole, ...	whole,
57	13 ...	sarsistadār ...	sarristadār
62	6 ...	headmen ...	headman
74	1 foot-note	narrativis ...	narrative is
76	10 from bottom	S'ādāt ...	Sa'ādāt
83	9 and 10 ...	Dusāds ...	Dusadhs
89	4 ...	Ajudhia ...	Ajudhia
97	9 ...	Bharadwāj ...	Bharadwāj
131	8 from bottom	tradein ...	trade in



STATISTICAL, DESCRIPTIVE AND HISTORICAL ACCOUNT  
OF THE  
NORTH-WESTERN PROVINCES.

BALLIA DISTRICT.

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## PART I.

## GEOGRAPHICAL AND DESCRIPTIVE.

BALLIA,<sup>1</sup> a district of the Benares Division, is bounded on the north-east by the Gogra (*Ghāghra*), which separates it from the Gorakhpur and Sāran districts; on the south by the Ganges, which flows between it and Shāhābād; on the south-west by Ghāzipur; and on the north-west by Azamgarh. The principal sub-divisions of the adjoining districts are—in Gorakhpur, tahsil Deoria (parganah Salompur); in Sāran, the sub-divisions of Sewan and Chapra; in Shāhābād, those of Baxār and Arrah; in Ghāzipur, tahsil Korantādīh (parganahs Garha, Dehma and Zahārabād); and in Azamgarh, tahsils Muhammadābād (parganah of the same name) and Sagri (parganah Nathūpur).

The district extends from  $25^{\circ} 39' 30''$  to  $26^{\circ} 13'$  north latitude, and from  $83^{\circ} 41' 28''$  to  $84^{\circ} 40'$  east longitude. It is very irregular in shape, but may be roughly described as a trapezoid, having one side at right angles to the parallel sides. The parallel sides run north-east and south-east; the greater side, about 61 miles in length, lies along the Gogra, and the lesser about 29 miles long, forms the boundary between Ballia and Ghāzipur. The side at right angles to the parallel sides is the boundary of the district separating it from Azamgarh, and is about  $23\frac{1}{2}$  miles long. From the point where the Ganges begins to bound the district to the point where that river leaves the district is about 37 miles. The district does not extend to the actual confluence of the Ganges and Gogra, but stops at the boundary of Shitābdiāra, a mahāl of Shāhābād district. The line from the Gogra to the Ganges, forming the eastern boundary of the district, is from six to eight miles long and varies continually in length under the action of these two rivers.

The total area of the district, according to the latest official statement, is 1,144.4 square miles. The population, returned at 686,127 in 1872, had in 1881 risen to 924,763, or 808.0 persons to the square mile. This enormous increase can only be accounted for on the supposition that the census of 1872 was grossly inaccurate. But of both area and population further details will be given in Part III. of this notice.

<sup>1</sup> The original matter in this notice has been supplied by Messrs A. Robinson and D. T. Roberts. To the latter is due the description of the physical geography in Part I and most of the remainder of the notice, except the Gazetteer portion (notices of tahsils, parganahs, towns and villages), which was prepared by Mr. Robinson. The chief printed authorities have been the *Memoir of the Ghāzipur District*, by Wilton Oldham, B.C.S., LL.D., and the Settlement Reports by Messrs. J. R. Reid, and J. Vaughan. Other authorities are acknowledged in the text or footnotes.

For purposes of administration, general and fiscal, Ballia is divided into three tahsils or sub-collectorates, over which are distributed seven parganahs. Here, as in Gorakhpur and Basti, we note the unusual feature of parganahs lying partly in one and partly in another tahsil. The divisions of civil and criminal justice are respectively the petty judgeship (*munsifi*) and the police-circle (*thana*). Of the former there are two, at Ballia and Rasra, and of the latter there are eleven (excluding outposts or fourth-class stations, of which there are six). But the following synopsis will show at a glance the various divisions, their equivalents at the close of the sixteenth century, and their modern land-revenue, area, and population:—

Tahsil.	Parganah.	Included by the <i>Ain-i-Akhbari</i> (1590) in parganah	Land revenue in 1881-82.	Area in 1881.		Total population in 1881.	In the police jurisdiction of	In the munsifi of
				Square miles.	Acres.			
Ballia.	Ballia ..	Ballia ..	Rs 1,56,482	178	579	197,791	Ballia and Haldi.	Ballia.
	Doŕba ..	Fatehpur Diba.	68,909	122	409	88,024		
	Kopachit, east.	Kopachit ..	40,594	70	8	59,782	Garwar ..	Rasra.
			2,65,985	371	356	346,597		
Bansdih.	Kharid ..	Kharid ..	1,23,156	243	306	186,467	Bansdih and Reotl.	Ballia.
	Sikandarpur, east.	Sikandarpur ..	58,293	130	480	96,104		
			1,81,389	374	155	282,571		
Rasra.	Sikandarpur, west.	Sikandarpur ..	1,06,885	232	279	173,441	Nagra, Ubbhara and Haldharpur.	Rasra.
	Kopachit, west.	Kopachit ..	30,096	59	400	39,006		
	Lakhnesar ..	Lakhnesar ..	20,273	55	613	55,162	Rasra ..	
	Bhaddon ..	Sikandarpur ..	25,508	50	275	28,386	Haldharpur ..	
			1,82,842	398	353	2,06,595		
	Total	...	6,30,216	1,144	224	9,24,703		

To the Rasra tahsil will be added, when transferred from Ghazipur, the portion of parganah Zahirabad north of the Sarju.

The third column in the above statement shows the ancient names of the tracts included in the modern sub-divisions, so far as they can be ascertained. The extent to which the old mahals or parganahs (the names are used synonymously in the *Ain-i-Akhbari*)

correspond with the modern divisions will be best seen by a reference to the map, prepared by Sir H. M. Elliot, in which Akbar's súbas, sarkárs and maháls are restored.<sup>1</sup> The súbas and sarkárs to which these parganahs belonged, in 1596, will be seen from the following statement :—

Name of sába.	Name of sarkár.	Name of parganaht.
ALLAHABAD ( <i>Ilāhābād</i> ),	Jaunpur ... ..	{ Bhadāon. Kharīd. Sikandarpur
	Ghāzipur ... ..	{ Ballia. Kopāchhīt. Lakhnesar.
BENAR ... ..	Rohtās ... ..	Fatehpur-Bihā (Doāba),

From the time of Akbar's *Institutes* to 1722, we have no record of the changes that took place; but we know that in or about the latter year the parganahs included in the present district of Ballia, with the exception of Doāba, ceased to be subject directly to the imperial administration, but were assigned—along with the other parganahs that made up the four sarkárs of Jaunpur, Ghāzipur, Benares and Chunār—to the charge of Sa'adat Khán, the first viceroy of Oudh. Prior to this they had formed the *jágir* of Murtaza Khán, a nobleman of the imperial household, but had been regarded as part of the sába of Allahabad. It was a condition of the transfer that Sa'adat Khán should pay to Murtaza Khán an annual quit-rent of seven lákhs of rupoes, and the former from the first made over the immediate management of the four sarkárs to Mír Rustam 'Ali Khán at an annual rent of eight lákhs. Rustam 'Ali is still remembered in this district for his camp and bázár on the banks of the Sarju in the Kopāchhīt parganaht, where the earthworks of the camp may still be seen, and for the severity of his punishment of the zamíndars of Sukhpura, in parganaht Kharīd. Rustam 'Ali, according to tradition, marched against them, met them near the village of Garwár, defeated them in a pitched battle, and killed nearly all the fighting men of the village. From their skulls he constructed a pyramid, which, it is stated, forms an elevated mound at the village of Garwár to the present day.<sup>2</sup>

On the downfall of Rustam Khán, in 1738, the parganahts fell partly to his servant, Mansa Rám, founder of the family of the Benares rájas, and partly to

<sup>1</sup>This map will be found in the Supplemental Glossary (Beames' edition), II., 202. An enlargement of the Allahabad sába has been prepared by Mr. F. W. Porter, and published in his Allahabad Settlement Report (1878).

<sup>2</sup>Oldham: *Memoir* I., p. 89.

Shaikh Abdulla Khán. To the latter fell those that till 1879 formed part of Gházipur. They remained in his family till 1761, when they were made over to Balwant Sinh, the rája of Benares. The formal cession of sovereignty, made by the viceroy of Oudh, after Balwant Sinh's death, of the latter's estates to the British, took place in 1775, but Balwant Sinh's successors were left in actual possession of those estates. The four sarkárs passed completely under British administration in 1794, when Rája Mahípuarain Sinh, by an agreement, dated 27th October of that year, surrendered the control into the hands of the governor-general. In 1818 Doába, up to that time forming a part of parganah Bihia, in the Sháhábád district, was brought under the revenue jurisdiction of Gházipur, which then included all the parganahs now in Ballia. Shortly afterwards, Gházipur was separated from Benares and formed into an independent district. In 1832 Sikandarpur was transferred to Azamgarh, and probably Bhadón at the same time. In 1837 portions of parganahs Kopáchít and Kharíd were transferred to Azamgarh.

No further changes took place until 1879: Ballia tahsíl, comprising parganahs Ballia, Kharíd and Doába, formed a sub-division of the Gházipur district under a covenanted assistant magistrate posted at Ballia. But on the 1st November, 1879, the district of Ballia was created—by adding to the old sub-division parganahs Lakhnesar and Kopáchít of Rasra tahsíl (Gházipur district) and parganahs Sikandarpur and Bhadón of Nagra tahsíl (Azamgarh district), which were formed into one tahsíl with head-quarters at Rasra. Parganah Zahúrabad of the old Rasra tahsíl was retained in Gházipur and added to Korantadíl tahsíl. Nagra tahsíl was abolished and the remaining parganah of it, Nathópur, was retained in Azamgarh and joined to Sagar tahsíl. Under notification, dated 10th April, 1882, a third tahsíl at Bánsdih was formed, on the 1st December, 1882, comprising (1) parganah Kharíd, and (2) 225 villages of parganah Sikandarpur, which was named Sikandarpur east. To compensate for the loss of parganah Kharíd, to the Ballia tahsíl were transferred 212 villages of parganah Kopáchít, which were called Kopáchít east.

Some of the parganahs in this district are divided into *tappas* or into *talukas* or into both. These minor sub-divisions are usually held jointly by large Rájput communities; and as late as the permanent settlement even the entire parganah of Lakhnesar was thus held as a single estate. It would not be without interest if we could give the derivation of the names of the old parganahs. That of Sikandarpur is self-evident, though the name was not apparently taken from that of the Grecian invader of India, but from the Lodí king, Sikandar, one of whose officers is claimed as the founder of its chief

town. Lakhnesar is Lakhan-ishwar from Lakhan, a Hindi form of Lachman, and Ishwar, lord. Lachman, the half brother of Rāma, is supposed to have built a temple to Mahādeo on the banks of the Sarju, where Lakhnesar village now stands. Kopāchhī (spelt Kopāchhī in the *A'in-i-Akbari*) is compounded from Kopwa and Chit, two villages of the parganah. The meaning of Kopwa is not known. Chit is said to have been founded by one Chitrasen, a descendant of the mythical Rāja Gadh, to whom the founding of Ghāzipur is ascribed in Hindu tradition. Bihia takes its name from a village in Shāhabad, now a station on the East Indian Railway. Doāba was evidently so called from the two rivers between which it lies. The Hindus, unsupported by sense or sound, derive the name Ballia from the saint and poet Bālmik; and they say that Kharid is so named because it was 'bought' by some one. The old name of Ballia—Turk Ballia—recalls the days when Baber's Turkī Cavalry was quartered in the neighbourhood.<sup>1</sup> Bhadāon may preserve a reminiscence of the ancient Bhars who, with the Cherus and Sūris, are accounted the aboriginals of all this tract of country.

Having shown the revenue, criminal and civil jurisdictions, into which the district is divided, we may briefly notice the staff by which those jurisdictions are worked. The revenue and criminal courts are those of the magistrate-collector, his two uncovenanted deputies, and three tahsildārs. The only civil courts are those of the two munsifs. The judge of Ghāzipur tries cases on committal from the magistrates, and on appeal from both magistrates and munsifs. The principal district officials remaining to be mentioned are the district superintendent of police, the district engineer, the assistant surgeon in medical charge of the district, the assistant sub-deputy opium agent, the deputy inspector of schools, and the post-master.

The district is a level plain without any hills or natural eminence, and the only variation from an uniform dead level is the slope from the watershed down the centre of the district to the rivers Gogra (*Ghāgrā*), Ganges and Sarju, and the depressions forming *tāls* or lakes, where the interior drainage of the district collects, prior to its despatch by small rivers and streams to the great rivers which nearly surround the district.

The distinctive division of the district is into (1) the lowland alluvial plain which borders the great rivers, and (2) the upland tract which is remote from their action. The

<sup>1</sup> Oldham's *Memoir*, pt. I, p. 81

one slopes into the other without any prominent surface distinction. But the lowland tract is new alluvion, and everywhere, at a varying depth of from two to twelve feet, pure sand of the Ganges or Gogra is met with. In the upland tract the soil is deeper, and in most places the nodular carbonate of lime called *kankar* is found. Sometimes this crops up at the surface, sometimes it is deep down; but its presence is the distinguishing feature of the two tracts.

The lowland tract has all been formed, in the course of ages, by the action of the great rivers. This action is still going on, and the whole of it may, in time and strip by strip, become again eroded and take its turn as the actual bed of the river. This tract may again be divided into the more recent and the more ancient. The more recent alluvial formation is, of course, that lying on the immediate banks of the river; and its breadth varies from nothing, where the river is cutting into the older formation, to several miles—where the river is receding from this side, encroaching on the Sâran or Shâhâbâd side, and leaving behind it the new alluvion. Parganah Doâba, situated between the two rivers just above their confluence, is almost entirely composed of the new formation. In the rainy season during the floods the whole of this tract is submerged; there are few trees upon it, except the hardy *babûl* here and there. In the cold season it presents a continuous expanse of rich cultivation, unbroken by groves or field boundaries, or by village sites. Except where the tract is too wide, and too distant from the unsubmerged land to be cultivated therefrom, there are few village sites. Where settlement upon the ground is necessary, the cultivators live in thatched huts with wattled walls, which can be removed in the event of inundation. These settlements have the distinctive names of *chhapras* (H. *chhappar*, 'thatch.')

These *diâri* lands, as they are called (*diâri* being the local word corresponding to *khâdar* further west, and signifying the new formation liable to submersion), are different according as they appertain to the Ganges or the Gogra. Those along the Ganges are of unsurpassed fertility and yearly grow marvellous crops of wheat, barley, peas and mustard. The soil is soft and friable, extending down only a few inches—a mere top dressing on the land. It requires little labour from the plough, and is renewed by the fertilizing deposit of the river year after year. Those of the Gogra are less desirable. The deposit of this river is very sandy; often it is all sand. At its best it is never equal to that of the Ganges, and it is provokingly inconstant; for the good field of this year may be

spoiled by a deposit of sand the next year. This instability of character belongs to the Ganges *diárá*s also, but to a much less extent. It has given rise to a speciality of tenure. Rent is payable on the actual area under cultivation only, and a deduction is made, where necessary, from the total area of the holding on account of *bal*, *panchat*, and *bijhmár*. *Bal* is sand; *panchat* is waterlogged soil and *bijhmár* or kill-seed is where, from the admixture of sand, the seed, though sown, will not germinate.

It will be convenient in this place to describe in greater detail how these *diárá* lands are formed, and how their extent and locality are changed from time to time. The Ganges at the fort of Baxár (Sháhábád district) flows between two banks of *kankar*, which are not materially affected by the eroding action of the river. Taking this as a fixed point on its course, we shall find that there is no other to be met with till we come to Dinapore, 64 miles distant in a straight line.

Between these points the banks are unstable sand, topped with a few foot—or, it may be, only a few inches—of soil, and offer no effective resistance to the river current. The course which the Ganges will take between Baxár and Dinapore, under these circumstances, is determined by the strength of its current, which is again determined by the fall from Baxár to Dinapore, and the fall is slight. If some drops of water are poured upon a dusty pane of glass, held slantingly, the water will take a sinuous course, which will become more direct, the more the pane is tipped up and the greater the quantity of water poured on to it. In the same way the course of the Ganges from Baxár is necessarily sinuous. In the rains the river rises and rushes straight across the bends; and where the bend is a high bank impeding the current, the bank is rapidly undermined and cut away. When the river falls, the channel will be found to have altered. It is as sinuous as before, and the total length of the channel is the same, but the curves of the spiral have altered. The action of the river in the rains may be illustrated by trying to straighten a piece of twisted wire with both ends fixed. It is apparent that if you straighten it at one end, the other end becomes more twisted; and as you pass the hand along to the further end, the straightened piece becomes crooked again. You have altered the twists, but the crookedness is as great as before. Subject, therefore, to the condition of always being the same length, the channel of the Ganges may (and must) sway from side to side within the distance between its permanent banks—banks of *kankar*-formation not easily eroded, and this distance varies from 10 to 20 miles.

The riverain of Ballia is thus constantly being destroyed and reformed; and the course of the river is as variable as the folds of a flag fluttering in a breeze. At one place the river is cutting into the older alluvial formation, which it had not before visited within historical memory, and is ruthlessly carrying off village sites, and groves, and the *pīpal* tree contemporaneous with the early founder of the village. On the opposite bank a new *diārd* is forming from the *débris*. Here it is encroaching on the Ballia side, and there, a little further down, it sweeps round, cuts into Sháhábád, and on this side throws up extensive *diārd*s. In parganah Doāba, especially, great changes are effected every year.

By local custom the ordinary law of alluvion is varied in this parganah.

Local customs regarding Alluvion is not treated, as a matter of course, as an alluvion. accretion to the adjoining estate. It belongs to the village on the site of which it has re-formed. The maps show that villages north of the river in 1839 were south of it in 1862, and north of it again in 1881. This means that in the course of 40 years these villages have been twice diluviated and twice re-formed, the Ganges having swayed over a breadth of about 5 miles *twice* during that interval.

These *diārd* lands are the subject of perpetual dispute and not unfrequent riots between contending proprietors and cultivators. *Diārd* lands the subject of disputes. There is scarcely a *diārd* on the banks of the Gogra or the Ganges from Maniār right round to Ballia, but is now, or has been, or is about to be, the subject of litigation in the criminal, civil, or revenue courts, or in all three. There are not wanting instances where the cost of litigation must far exceed the whole value of the tract disputed.

The complexity and difficulty of these disputes arises partly from the inherent difficulty of the case—such as doubtfulness as to the rule of law applying, *i. e.*, whether the land should be considered an accretion to a certain *mahál*, or a re-formation *in situ*—and the difficulty of accurately laying down boundaries in a tract where there are no fixed landmarks. Add to these the difficulties arising from maps prepared by inexperienced or corrupt *amins* and adjudicated upon by courts without special knowledge of surveying, and distracted by the conflicting decisions given in similar cases long past, and there is no end to the complications which a suit for *diārd* lands may present.

In the course of the formation of a new *diārd* of the Ganges sand is first thrown up, either on one side or in the middle of the river; and this sandy patch changes in extent and position under the river action for several years, till at last a definite tendency is exhibited by the current to recede from and



flow only on one side of it. When the sand reaches a certain level, the deposit of the Ganges arrested at that level is more or less fertilizing mud; for it is the lower strata of the river current that carry the sand, owing to the greater specific gravity which causes the sand to sink more rapidly. The new *diárá* is still unstable for a year or two; the mud deposit is, perhaps, only a patch in the middle of a sandy waste, and changes in position and depth every year. But, as the river continues to recede and the *diárá* to increase in height, the current in the rainy season flows over it with a slacker pace and with water free from sand; and the *diárá* rapidly becomes culturable. Sometimes, but not always, a dense growth of *sarpai* or thatching grass covers the *diárá* for a year or two before it becomes fit for ordinary cultivation.

In the part of its course which concerns Ballia district the Ganges never throws up islands. The river channel is always single or divided by sandbanks only. In this it differs from the Gogra. That river, having run a shorter course from the hills, and having a stronger current, takes a less sinuous course for the reasons above explained. The range of its action—*i.e.*, the limits within which it can sway from side to side—is less than that of the Ganges. But, on the other hand, within its range its action is more violent and more erratic. It throws up islands and destroys them, and tears through the land in several channels. Some of these channels, like the Tengaraha, are of a perennial character, and reproduce on a smaller scale the action of the great river. Its *diárá*s have no regular progression from sandy waste to fertile plain. Large tracts never improve beyond a capacity for producing tamarisk (*jháo*) and *dhonr* (a reedy thatching-grass inferior to *sarpai*). Its *diárá*s are remarkable for instability and every year they are

“Withdrawn and uplifted,  
Sunk, shattered, and shifted  
‘To and fro.”

The more ancient alluvion is not exposed to the present action of the river, except here and there, where it suffers erosion. It is not inundated. It continues to possess exceptional fertility, and can in most places produce winter crops without irrigation. But irrigation can always be obtained for poppy, sugarcane, and other valuable crops by the lever lift (*dhenkú*) from shallow wells dug in the underlying sand. These last only one season, and then only so long when the sandy sides of the well are prevented from falling in by ropes of twisted grass coiled up the sides.

The lowland alluvial tract we have been describing comprises the whole of parganah Ballia, except the small portion on the west enclosed by the Surahá

lake, the Katehar river and the road from Ballia to Gházipur; the whole of parganah Doába; and about half of parganah Kharid. The dividing line in the case of the last must be drawn from Maníar, curving inwards to the Dah; and thence in a line parallel to the Gogra, passing close to, and north of, the towns of Bánsdih, Sahatwár and Reoti, and, finally, it includes a narrow strip of Sikandarpur, lying along the Gogra.

The rest of the district is the upland tract, comprising the whole of parganahs Bhadāon, Lakhnesar, Kopáchít, nearly the whole of Sikandarpur, and a narrow spine of land extending into parganah Kharid, between that parganah and parganah Ballia. In area the two divisions (lowlands and uplands) are nearly equal.

This upland tract corresponds to the adjoining portions of Azamgarh and Gházipur and requires but little description. In Kopáchít, Lakhnesar and part of Sikandarpur the soil has in general a white colour, and is much subject to efflorescence of *reh*, although not to anything like the extent common in districts of the Upper Doáb.

Almost down the middle of this tract is a depression, deepening here and there into *jhils*, and traceable in direct connection from the Ratoi lake in the Azamgarh district to the Surahá lake in this. The drainage of the country on either side falls into this depression, which in the rains becomes almost one continuous *jhil* and runs off in part by the Lakra river, and in part flows into the great reservoir of the Surahá lake, which discharges again into the Ganges by the Katehar river. Very little finds its way into the Gogra, and the Ganges may be said to drain three-fourths of the district. In this hollow land much rice is grown and the *jhils* furnish water for irrigating the winter crops.

Ballia is a well-wooded district, the number of mango groves being remarkable in parganah Kharid. These are so numerous and so extensive as to give a pleasing park-like feature to the landscape.

There is no waste except some patches of *úsar* land, which will grow nothing but *dhatk* (*Butea frondosa*). Every available acre is under cultivation, and the density of the population, (808 per square mile) is the greatest in the provinces for a rural district, being only exceeded, indeed, by Benares (894.4 per square mile).

The Surahá lake (*tál*) is one of the characteristic features of the district, for it is one of the few perennial lakes of the Gangetic plain, as distinguished from mere *jhils* which dry up ordinarily in the hot season. The Surahá has never been known to dry up.

entirely, although on a failure of the rains, or failure of the Ganges to rise to its usual height, the water area shrinks very considerably. It is situated between parganahs Kharid and Ballia, about 4 miles north of Ballia town. When full it contains an area of about 8,500 acres, and a circuit of nearly 16 miles. But when surveyed in the dry season (May and June) of 1881, the water area was found to be only 2,774 acres. The difference is the area of the rim referred to below.

As already mentioned, it receives the drainage of a large tract of country which it conveys to the Ganges by the Katchar. The latter is a 'cut' rather than a river, having a deep, winding, and narrow channel. But when the Ganges is in flood, its level is higher than that of the lake, and the Katchar then reverses its action and fills the lake with the water of the Ganges. It is the supply thus received that is the main cause of the perennial nature of the lake. It was estimated by the engineers who surveyed this tract, in connection with the irrigation project presently to be referred to, that the Surahi receives more water from the Ganges than from drainage.

The rim of the lake, which is submerged in the rains and becomes dry towards January and February, is usually sown with rice of a peculiar character. This grows to great height and is in favourable seasons very productive. But if, after the rice is sown, the water rises too rapidly, the rice-shoots are drowned, and if it fails to rise, they wither. To secure a good crop it is essential that the rise be gradual, so that the rapid-growing rice may always be able to keep its head above water. In the deeper parts of the lake great quantities of the water-weed called *siwdr* are grown. This is in great demand for clarifying sugar in the native manufacture. The facility for obtaining this weed has caused the location of numerous thriving sugar factories round the lake, especially at Hanumanganj.

The lake abounds with fish, much in demand though less palatable than the Ganges fish, and there are some hundreds of canoes or dug-outs—each formed from the hollowed trunk of a single tree—employed on the lake. The ordinary mode of fishing is with a net spread over a bambú framework, made in the shape of a cone. The sides of the cone are covered with the net, and the bottom is left open. A number of canoes, 20 or 25, now form in a wide circle and slowly and silently converge towards its centre, and, when near, with one accord all the net-covered cones are plunged into the water and stuck into the soft mud bottom. The presence of fish within the net is made manifest by their struggles; all the fish worth having are speared and secured; the nets are withdrawn and the boats move further on to repeat this picturesque

operation. In the cold weather the lake is the resort of numerous wild fowl, teal and duck, of the species usually met with.

The formation of the lake is ascribed by tradition to a Cherú rāja, named Súrat, but there are no traces of artificial construction, and the supposition that it was excavated seems untenable in view of its enormous size. As the Cherús are generally accounted the aborigines of these parts, it is only in accordance with popular custom to attribute works, the authors of which are unknown, to their agency. A similar practice exists regarding the Bhars and other supposed aboriginal tribes.

Mr. Oldham submitted a project, which will be found described at length in his Memoir, for utilizing the Surahá reservoir; he pointed out the ease with which the resources of this lake could be commanded for irrigating thousands of acres of land, by the simple method of constructing a weir across the Katehar, and thereby regulating the ingress and egress of the Ganges water. This project was reported on after a professional survey by engineers of the Irrigation Department, and the report was chiefly favorable. A doubt was, however, expressed as to whether the weir would not exercise an unfavorable effect in silting up the mouth of the Katehar, where it issues from the lake. Eventually, Government rejected the scheme, as not being of importance enough to warrant the expenditure of provincial funds upon it. In the cold weather the Katehar is dammed by a temporary earthen embankment, which retains a sufficient head of water, up to April or May, for the irrigation of crops along the bank. This dam, however, but feebly, if at all, affects the level of the lake.

The chief rivers of the district have been sufficiently described in the above account of the physical features, and the larger ones, the Ganges, Gogra and Sarju, have also received ample notice in Azamgarh and Gházipur. The Sarju joins the Ganges about two miles to the west of Ballia town, near the village of Táanpur. The Katehar, an outlet of the Surahá lake, joins the Ganges a little to the west of Ballia, near the village of Haibatpur. The Baheri (or Baherá) is a stream which branches off from the Lakra near Nagra in parganah Sikandarpur, and joins the Gogra near Maniár in parganah Kharíd. The Lakra, which bears this name in parganah Lakhnesar, but is called Búrhí in parganah Kopáchít, rises in the Azamgarh district and joins the Sarju, near Pipraghát, on the Gházipur road in parganah Kopáchít. The Tengaraha emerges from the Gogra near Marwatia, in parganah Kharíd, and rejoins it near Shitábdíurá in the Sháhábád district. The following are the towns and larger villages on the banks of rivers :—On the Ganges, Ballia,

Haldi (of parganah Ballia), Durjanpur, Sukul Chhapra and Pánderpur; on the Ghágra, Turtipár, Belthra, Haldi (of parganah Sikandarpur), Duhabehra and Maníar; and on the Sarju, Pardhánpur, Barágon and Bânsthána.

The three important lakes of the district are the Surahá, already described, the Dah of Mundiári and Rooti Tál. The Dah is a narrow horse-shoe-shaped lake, about two miles to the north-west of Bánsdib, with an area of about 800 acres. Rooti Tál, west of the town of that name, is about 300 acres in extent. Both of these lakes over-flow into the Ghágra.

Besides the Gogra and the Ganges there are no channels navigable all the year round. But in the rains the Sarju is navigable all its length. It is only used for commercial purposes as far as Pardhánpur, five miles from Rasra, and is the outlet during that season for all the trade of that important mart. On the Gogra Belthra and Maníar, and on the Ganges Ballia and Sukul Chhapra, are the leading marts for river trade, the details of which will be given in Part III. of this notice.

The following are the principal Great Trigonometrical Survey stations with the latitude and longitude of each and the heights above mean sea-level:—<sup>1</sup>

Name of stations.	Parganah.	Latitudes.	Longitudes.	Height in feet.
Binchapra ...	Ballia ...	25° 40' 49.39"	84° 16' 24.52"	285
Khádípur ...	Ballia ...	25° 57' 10.73"	81° 15' 21.27"	286
Nárpur ...	Khaúf ...	25° 53' 0.03"	84° 25' 7.86"	221

The East Indian Railway runs nearly parallel with the southern boundary of the district, but on the opposite side of the Ganges in the Sháhábád district. The nearest railway stations are Baxár, Dumráon, Raghunáthpur and Bihía. The following places in this district are connected with them as follows:—Ballia by road and ferry with Dumráon; Haldi in the same way with Raghunáthpur, and Baira with Bihia. There is but little traffic from this district to Dumráon, Bihia or Raghunáthpur; goods go chiefly by boat down to Patna or up to Baxár.

The nearest to the town of Ballia of the railway stations mentioned above is Dumráon (Sháhábád district), distant less than eleven miles in a straight line south from Ballia, but 13 miles by road. The road is neither metalled nor raised and the Ganges has to be crossed on boats. Some improvement has

<sup>1</sup> Kindly supplied by Mr. J. B. N. Hennessey, M.A., Trigonometrical Branch, Survey of India. A fourth, Nauranga, in Ballia parganah, included in Mr. Hennessey's list, is reported by Major Barron, who recently surveyed the district, to have been carried away by the river.

been lately effected in this road, and it is being partially bridged. In the rainy season, however, it continues impracticable for wheeled traffic—and during the floods for any traffic at all—as a large unbridged backwater of the Ganges crosses the road one mile north of Dumráon. The next nearest station is Baxár, which is reached by the road to Korantádih, in Gházipur district, opposite to Baxár. This route is 22 miles to the railway station and, like the preceding, is scarcely practicable in the rains. Another route, however, is from Gházipur, which is 42 miles distant by road. The road runs first north-east and then east up to Muhammadabad, a distance of about 13 miles, and is metalled so far. From Muhammadabad it strikes off to the north-east and runs, nearly in a direct line, to Barágón in this district. It then bends to the south-east, crosses the Sarju, and continues in the same direction till it terminates at Ballia. The entire length of the road from Muhammadabad to Ballia is unmetalled, but raised and bridged. The Sarju has to be crossed soon after leaving Barágón, and the Katchar near Ballia. The former is fordable, except during the rains (when there is a ferry); and the latter river is crossed by a pile bridge.

Ballia is poor in roads. There is not a single metalled road in the district, and only four second-class roads, *i.e.*, roads unmetalled, but raised and bridged. Of these four the one from Ballia to the Gházipur district has already been described. Another connects Rasra and Ballia, branching from the Ballia and Gházipur road at Phipna,  $6\frac{1}{2}$  miles from Ballia. The other two second-class roads are comparatively unimportant, and both run from Ballia, one to Hanumárganj in the north-west, and the other to Gharauli in the north-east. The third-class roads are neither metalled nor raised, but occasionally bridged, and of these there are a great number in the district. The Ballia-Gharauli road is continued as a third-class road in one direction to Bánsdih, and thence through Manfar, Sikandarpur, Ubháon, and Turtipár into the Azamgarh district. In the other direction it goes east to Sahatwár and Reoti, and from Reoti turns again to Bairia, meeting the direct road from Ballia to Bairia. The Ballia and Bairia road is continued east to the end of the district opposite Mánjhí-ghát and Rivilganj and is the old Military route from Chhapra. From Sikandarpur branch off two roads to Nagra and Garwár. According to a statement furnished by the district engineer the total mileage of the roads in the district is at the present time (1883) as follows :—second-class, 43 ; third-class,  $241\frac{1}{2}$  ; fourth-class (country tracks), 88 ; total,  $372\frac{1}{2}$ .

The only bridges in the district deserving mention are those over the Katchar and the Lakra. The latter stream is bridged on  
 Bridges and ferries, the Ballia-Rasra and on the Nagra-Nípaniaghát

roads; and the former, by a pile bridge on the Ballia-Ghāzipur road, and a masonry bridge on the road to Hanumānganj. There are altogether 15 public ferries managed from the Ballia district, a list of these will be found in Notification No. 536 dated 14th February, 1883, published in the *North-Western Provinces and Oudh Gazette* for 17th February, 1883. The five principal ones are: three on the Ganges, all in parganah Ballia, at Ballia, Jawahī, and Parbodhpur; and two on the Gogra, both in parganah Sikandarpur, at Turtipār, and Belra. The average annual income from them for the past five years (1878-82 inclusive) has been Rs. 15,216. Besides these there are ferries on the Gogra in parganah Kharīd, which are managed in the Sāran district; the principal ones are at Rivīgānj of Mānjhi-ghāt. The minor streams are crossed by fords in the dry season and by boats in the rains.

In the following table will be found the distances from Ballia to the other principal places of the district. The figures in every case represent mileage by road and not distance as the crow flies:—

Place.	Distance in miles from Ballia.	Place.	Distance in miles from Ballia.
Bahārā ...	22	Manitār ..	10
Baliā ...	20	Manār ...	18
Bānsdih ...	10	Muli Chhapra ...	23
Barāgāon ...	8	Nagawa ...	0
Basantpur ...	6	Nāgpura ...	12
Bhalsand ...	6	Nagiā ...	24
Chakīā ...	20	Pār ...	18
Chhātā ...	8	Rasra ...	21
Duhabehra ...	32	Ratnar kalān ...	13
Durjanpur ...	14	Reotī ...	16
Garwār ...	10	Sihatwār ...	12
Haldharpur ...	28	Sheopurāwar ...	3
Haldī (tahsil Ballia) ...	10	Sikandarpur ...	21
Haldī (tahsil Rasra) ...	28	Sisotār ..	22
Ibrāhīmabad ...	25	Sonbarsā ...	22
Karammar ...	12	Srinagar ...	24
Kharāuni ...	12	Sukhpura ...	8
Kotawā ...	22	Turtipār ...	36
		Ubbāon ...	33

Nothing need be added to the ample descriptions of climate and rainfall given for Azamgarh and Ghāzipur. The average annual rainfall in inches for each raingauge station for 18 years was as follows:—Ballia, 42.16; Rasra, 41.07.

## PART II.

## ANIMAL, VEGETABLE, AND MINERAL PRODUCTS.

The wild animals of the district afford little matter for description in a work like the present, in which scientific details would be out of place. There are none of the fiercer carnivora, no tigers or wolves ; but jackals and foxes are common. The number of persons reported killed by wild animals was only 3 in 1880 and 8 in 1881 ; snakes were responsible for 102 in the former and 107 in the latter of those years. Rewards on the usual scale (see AZAMGARH, page 30) are offered for the destruction of wild beasts, but none for snakes. There are no deer or antelope, but *nilgâc* and wild boar are sometimes found in the grass jungles along the Gogra and Gauges. Wild fowl of all kinds are found on the lakes, some all the year round, others only in the cold season.

The cattle of the district resemble very closely those used in Azamgarh, and the description given in the notice of that district of the local breed and the various uses and cost of domestic cattle, will apply almost word for word to this district. When the Government stud existed, with stallions at Korantâdîh and Baxâr, a good deal of horse-breeding was carried on by the zamîndârs, who were given the privilege of using the Government stallions, on the condition that Government should have the refusal of the colts and fillies. Since the abolition of the stud (about 1875) this branch of industry has greatly declined ; but the zamîndârs still rear small country-breds, the best of which are taken for sale to Sonpur fair and the rest disposed of in the fair held at Ballia itself. As a cattle market, the latter is probably surpassed by few such assemblages in India. In 1882 some 60,000 head of cattle, including plough-bullocks, buffaloes and cows, were brought for sale ; but of those none, or very few, were of the finer breeds.

The common kinds of fish are those enumerated in former notices. With its long river border and numerous meres the district, as might be supposed, affords extensive employment to those who make fishing any part of their occupation. By the recent census the Mallâhs numbered 6,932 males ; all these make a large part of their living as boatmen or fishermen, although with this employment they usually combine cultivation of the soil. It may be mentioned that the census gives the number of males who exclusively follow the occupation of fishing as only 162, but this is no test of the number really engaged in it. Fishing rights usually belong to the zamîndârs, but there is an exception to this rule in the case of the lower reaches of the Sarju, above its junction with the Ganges : the right to fish there



belongs to Government and is annually leased. A peculiar mode of fishing with a net called *kurai*, which is chiefly in vogue on the Surahá lake, has been described in Part I. The other methods—by drag or hand nets, by dam and trap, and by hand (when the lakes and ponds dry up)—are the same here as in Azamgarh.

Ballia is probably one of the best-wooded districts in the plains of those provinces. Mango groves abound in great profusion; especially remarkable for their number and extent are the mango groves of parganah Kharid and those on the shores of the Surahá lake. The other trees of the district are of the same kinds as those found in Azamgarh (see the memoir of that district, pp. 32, 33), but the *kathal* or jack-fruit of Ballia has no special excellence. The palmyra tree or toddy-palm (*Borassus flabelliformis*) is very common, especially in the western part of the district. The sweet sap obtained from this tree is fermented into toddy (*tárí*) and consumed by the Bhars and other low castes. The right to collect the juice is annually leased on behalf of Government; in 1882 the sum realized for the farm was Rs. 5,825.

To extend the description of the natural products of the woods, forests and marshes is unnecessary, as there is nothing to be said about them that would be special to Ballia district. Ample descriptions of their general characteristics have been given in former notices. Turning to the cultivated crops, we shall find that here also there is little of a special character to be noted. Descriptions of the principal crops of the spring and autumn harvests have been given at considerable length in the Azamgarh notice. These apply precisely to the cultivation in Ballia, and we shall not needlessly occupy space by repeating them. As Ballia is entirely a permanently-settled district, there is at present no certain information obtainable for the whole district regarding the exact proportions of the spring and autumn crops. The returns annually furnished from the districts that have come under temporary settlements, are here wanting, and cannot be supplied until the agency for their collection has been trained to the task. For those parganahs, however, which formerly belonged to Azamgarh district, and in which the village papers were recently prepared in conjunction with the cadastral survey, returns are available. In parganahs Sikandarpur and Bhadāon the areas under autumn and spring crops were in 1881 as follows:—

				Autumn.	Spring.	Total.
				Acrea.	Acrea.	Acrea.
Sikandarpur	...	...	...	76,744	77,642	154,286
Bhadāon	...	...	...	10,312	10,038	20,350
Total				87,056	87,680	174,636

The total cultivated area of these parganahs is 168,203 acres. The difference between this and the total just given is 6,433 acres; this difference represents the double-cropped (*do-fasli*) area, yielding both an autumn and a spring crop. Until the operations now in progress for revising the settlement in the rest of the district are completed, we can only assume that, as in Sikandarpur and Bhadāon, the areas under autumn and spring crops elsewhere in the district are about equal; and this assumption seems to be warranted by general observation. In the two parganahs for which general statistics are given above, the proportions of the different crops found on the ground during settlement operations (1874-77) can also be given. The percentages were as follows:—

				<i>Bhadāon</i>	<i>Sikandarpur.</i>	<i>Both parganahs.</i>
				Percentage of total area.	Percentage of total area.	Percentage of total area.
I.—RICE LAND				30.44	26.06	27.33
II.—RABI LAND—						
Barley	...	...	...	22.66	22.58	22.59
Peas	...	...	...	19.04	15.47	16.87
Sugarcane	...	...	...	10.83	9.42	9.57
Arhar	...	...	...	4.09	10.12	9.41
Fallow for sugarcane	..	...	...	5.81	5.99	5.97
Garden crops	..	...	...	0.83	2.38	2.22
Barley and peas ( <i>jauherāf</i> )	...	...	...	2.24	1.53	1.61
Crops with less than 1 per cent.	...	...	...	4.06	5.56	5.40
Total, rabi land				69.56	73.05	72.67

Special notice is claimed by two crops, sugarcane and poppy. Under the former the area in 1881-82 was 43,524 acres for the whole district. The extent of the industry may also be judged by the number of sugar refineries, 571, assessed to the license-tax, in 1882-83, as yielding an annual profit of Rs. 500 and upwards. The area under poppy, although much less than that under sugarcane, is considerable as compared with the proportion in other districts where it is grown. The cultivation of poppy has been described in the Ghāzipur notice.

In the methods of agriculture there are no practical differences between the processes described in the Azamgarh notice and those in vogue in this district. The attempts made by the Department of Agriculture and Commerce to introduce improved methods and novel implements have hardly touched the Ballia agriculturist.

He is satisfied with his primitive plough and his simple methods of fertilizing the soil. In the matter of fallows he follows a well-known rule, and ordinarily pays no attention to the selection of seed. An exception to the rule of never varying the seed is found in the case of the rice sown in the Surahá lake; the cultivators never use the rice grown there for seed in the same locality, but exchange their rice for seed-rice from the Ratoí lake in the Azamgarh district.

The advantages of irrigation are well understood. The statistics show that in tahsil Ballia, out of the total cultivated area, 75·5 square miles were, in 1881, irrigated and 204·9 unirrigated; in tahsil Bánsdih, 128·4 irrigated and 130·2 unirrigated; and in tahsil Rasra, 254·4 irrigated and 1·5 unirrigated; total 458·3 square miles irrigated and 386·6 unirrigated.

In parganahs Bhadón and Sikandarpur (for which alone detailed statistics can be given), Mr. Vaughan, the settlement officer, found 90·36 per cent. of the area irrigated. Of this area 55·66 per cent. was irrigated from lakes, swamps and artificial tanks, 25·76 per cent. from masonry, and 8·94 per cent. from earthen wells. The number of lakes, swamps and streams used for irrigation in these two parganahs alone amounted to no less than 672, of which 545 were in Sikandarpur. [The reference is of course to that parganah as it stood before 1882, when it was divided into two portions, called, respectively, West and East Sikandarpur, each included in a different tahsil: see table on p. 2] The artificial tanks were 2,445 in number, of which 2,090 were in Sikandarpur; masonry wells numbered 2,609, all except 359 being in the same parganah.

The statistics of irrigated areas just given require a brief explanation. As regards those for parganahs Bhadón and Sikandarpur it should be stated that rice-lands are included in the irrigated areas, but the form of irrigation they receive is only in a limited degree artificial. It is so to this extent, that the rainfall of the year is retained in the rice-fields by the low narrow ombankments that surround them. In other words, the water-supply is not first stored and then distributed, but is merely the rain-water that has fallen on the land or that has drained into it from the surrounding land of higher level. Thus, if there is a failure of the rains, the rice-crop is a total failure, and this form of irrigation is not a security against drought, but is the mere retention on the land of the seasonal fall. For the rest of the district there are no precise figures available, and the return given is not based on the area actually irrigated in a given year, but is the estimated area usually irrigated and *requiring irrigation*. It is worthy of notice in this connection that the most fertile tahsil (Ballia) has the smallest

irrigated area. This is on account of the great extent to which Ballia is composed of the new alluvial formation (*vide supra* p. 7). The winter crops in the Doaba pargannah and the riverain of Ballia require no irrigation. On the other hand, in the older formation irrigation is indispensable for the security of the *rabi* crops, and hence nearly the whole area of Rasra tahsil appears as irrigated.

The average depth from the surface at which water is met in this part of the district, is, according to Mr. Vaughan, 20 feet. Probably in the whole district the depth is never more than 40 feet. The depth of water depends, in the first place, upon the locality, whether upland or lowland. Wells in the upland are naturally deeper than in the lowland tract. In the upland, where the wells go down to the water spring, they reach a considerable depth and are generally built of brick. Those that fill by lateral percolation are commonly shallow earthen wells, from 15 to 20 feet deep, and usually last only a single season. In the lowlands, sand is met with at a few feet from the surface, and water, on an average, at about 15 feet. The main determining cause of the level is the Ganges river. In the rains, therefore, the wells in the lowlands, unless made of masonry, fill and fall in, the rise of the water-level in them causing the sides to crumble. Even before this happens, a protection, by ropes of straw coiled round the sides, is required to keep the non-masonry well in working order for a single season. Earthen (*kuchaha*) wells are usually made for *rabi* crops in December, and for cane in March. The cost of a well of this kind rarely exceeds Rs. 5.

The common methods of irrigation in use are—*first*, the lever (*dhenkul*) worked by hand, common where the water is near the surface; *second*, the leather bucket (*mot*) and rope (*ndr*) usually worked by bullocks, by means of a pulley and inclined plane—only used for deep wells, where the lever is not practicable, and consequently found chiefly in the upland tract; and *third*, the sling basket (*dauri*) used in raising water from streams, lakes or tanks.

It should be mentioned that the Ganges and Sarju are not made use of for artificial irrigation; the Katehar is so used, and for this purpose is dammed at certain points in its course. The inundations, however, that occur from the two first-named rivers, supply a natural means of irrigating the low-lying *diára* lands described in Part I.

When the amount of rainfall in the district has been great, especially when there have been heavy falls of rain in September and October, an immense area is irrigated from natural and from lakes and tanks.

lakes (*jhill*) and artificial tanks. The spring crops, sown in October-November (*Kārtik*), after they have attained the height of a few inches, receive an abundant watering, which secures a full crop even without the occurrence of the Christmas rains.

Prior to the permanent settlement, a good deal of this district was waste, owing chiefly to mal-administration and the disputes between rival clans of Rājputs. But at the time of the revision of settlement, in 1840, the district had become fully cultivated. As the annexed statement shows, there has been no increase in the cultivated area since 1840:—

				Total area in 1840.	Cultivated area in 1840.	Total pre- sent area.	Present cultivated area.
				Acrea.	Acrea.	Acrea.	Acrea.
Doāba	...	...	...	70,074	59,290	78,480	55,181
Ballia	...	...	...	121,801	93,395	114,490	96,734
Khariā	...	...	...	144,236	105,877	155,820	110,190
Kopāclūt	...	...	...	89,448	53,586	83,034	57,258
Lakhnagar	...	...	...	36,460	25,141	35,813	24,888
Sikandarpur	...	...	...	234,120	153,398	232,348	148,619
Bhādān	...	...	...	32,665	1,8081	32,275	19,584
Total				728,790	508,010	732,384	506,763

The differences in the areas are due to differences in the survey measurements and to alterations of area under river action, rather than to any real change in the extent of cultivation at the two periods.

The full limit of cultivation having been reached, and the density of population being greater than in any other district, except Benares, in the provinces—reaching the enormous figure for a purely agricultural district of 808 to the square mile—it would seem that the pressure of the population on the soil must have reached its limit; and that, except under improved methods of cultivation, there can be no further increase of population in this district unless at the expense of general impoverishment.

To the history of famines given in the memoirs of Azamgarh and Ghāzi-pur—districts which until quite recently included the area now known as Ballia—there is little, if anything, to add. The extremity of famine has never been reached in the eastern part of the district. In the lowlying alluvial lands the failure of the rains, though it means scarcity, does not bring famine. Provided the Ganges rises so as to cover the lowlands—which it scarcely ever can fail to do—a crop in them is assured, and from *kachcha* wells water can always be obtained. Thus Ballia

enjoys the same practical immunity from the severer consequences of a season of drought that we noticed in Azamgarh.

Only in Lakhnesar and Kopáchíť pargannahs is found the saline efflorescence known as *reh*. As to the origin of this destructive agent, and as to the best means of removing it, experts seem to differ. [See Oldham's *Memoir*, Part I., appendix II., and the *Azamgarh Settlement Report* (1877), p. 5.]

*Kankar*, or impure carbonate of lime in its nodular varieties, is found everywhere in the upland tracts. In some places it crops out in masses at the surface; in others, it is only found by penetrating through thirty or forty feet of clay. It exists in some localities as a solid and compact mass; in others, as a coarse gravel, mixed with fine grains of a ferruginous gritty substance. The rocky and massive kankar can for years resist the action of a violent current; while the small kankar mixed with iron-stone gravel, renders the soil in which it exists peculiarly friable. Here and there, in pargannahs Lakhnesar, Sikandarpur and Bha-dáon, the kankar, in place of being nodular, takes the form of solid sheets of coherent rock, varying in thickness from a few inches to a foot and a half. These kankar sheets are compact, hard and tough, more so than the varieties of nodular kankar. The people sometimes used to quarry rock kankar for building purposes. Its use has not been observed in buildings of recent date, but in the foundations of old temples, mosques and bridges, rectangular blocks of it may occasionally be seen.

Hard block kankar fit for building purposes is now scarcely available, but soft kankar can be had from the following quarries:—Hanumárganj, Amdaria, Phipná, Síhachaur, Chilkahar, Sunora, Barágáon, Fírozpur, Bánsdih, and Sahatwár. The cost per 100 cubic feet at the quarry is Rs. 2-10-0.

There is no stone or rock of any kind, except *kankar*, in the district; nearly all the stone for building purposes comes from Ohunár and Mirzapur. It is used for pillars, lintels, flooring and roofing, wall plates, &c. Stone for pillars costs from Rs. 2-8-0 to Rs. 3 per cubic foot; for flooring and roofing, from 1½ to 2 inches thick, Rs. 20 to Rs. 25 per 100 square feet. The cost of first class bricks, 9 × 4½ × 3, is Rs. 10 per 1,000; second class bricks, Rs. 8; and third class, Rs. 6. Kankar-lime costs from Rs. 20 to Rs. 24 per 100 cubic feet. The cost of teak wood is Rs. 4-8 per cubic foot or Rs. 1-8 per square foot; of *sál* wood, Rs. 3-8 per cubic foot or Rs. 1 per square foot; and country wood, Rs. 1-12 per cubic foot.

## PART III.

## INHABITANTS, INSTITUTIONS, AND HISTORY.

For the reasons stated in the Azamgarh and Ghāzipur notices, which apply with even greater force to Ballia, it will suffice to give very briefly the results of the censuses that preceded the one taken on the 17th February, 1881. In the following table are shown the totals of the population, by each of the four censuses, of the tract now included in Ballia district, omitting minor changes of area that have resulted from alluvion and diluvion :—

Census of			Total population.	Hindus.	Muhammaddans and others.	Density per square mile.	Increase or decrease.
1853	...	...	704,611	724,743	69,868	714	...
1865	...	...	631,036	683,351	48,285	542	-102,975
1872	...	...	686,127	632,539	53,588	607	+54,491
1881	...	...	924,763	855,410	69,353	808	+238,636

We may now turn to the detailed statistics collected at the census of 1881.

Census of 1881.

The following table shows the totals by religion for each parganah (Kopāchit and Sikandarpur being each treated as a single sub-division) in the district :—

Parganah	Total population.		Hindus.		Muhammadans		Christians.		Area in square miles.	Density per square mile.
	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.		
Ballia	197,791	104,734	192,870	96,912	14,891	7,808	30	14	178.9	1,105
Kharid	186,467	97,092	177,305	92,335	9,160	4,767	2	...	243.5	767
Doāba	88,024	46,410	84,350	41,482	3,665	1,928	...	...	122.0	716
Kopāchit	99,398	49,443	91,303	45,208	8,085	4,235	...	...	129.8	765
Lakhnesar	55,162	27,820	48,036	23,084	7,126	3,896	...	...	56.0	985
Sikandarpur	239,545	134,880	244,038	121,454	25,507	13,426	...	...	303.2	743
Bhadāon	28,886	13,779	27,499	13,800	887	413	...	...	50.4	537
District total	924,763	474,158	855,410	437,741	69,321	36,403	32	14	1,144.4	808

The area was returned at 1,144.4 square miles. The population, 924,763, was distributed amongst 10 towns and 1,603 villages; the houses in the former numbered 12,909, and in the latter 113,776. The males (450,605) numbered less than the females (474,158) by 23,553, or 4.9 per cent. The density per square mile was 808.0; the proportion of towns and villages per square mile 1.40, and of houses 110.6. In the towns 7.1 persons, and in the villages 7.3

persons, were on an average found in each house. The most remarkable circumstance in the results of the recent census is the apparent increase in the population. In the 9 years between 1872 and 1881, it had, if the returns could be trusted, increased by 238,636, the increase in the males being 91,144, and in the females 147,492. The total difference represents an increase of 34·8 per cent., and this is the highest recorded rate in the provinces; the next being Gorakhpur, with a percentage of increase represented by 29·6. As already mentioned (*supra* p. 1), this enormous apparent increase can only be explained on the supposition that the census of 1872 was grossly inaccurate, a suspicion which must also apply to its predecessor of 1865.

Following the order of the census statements, we find (*Census Form IIIA*) the persons returned as Christians belonged to the following races:—British-born subjects, 8 (2 females); other Europeans, 5 (all males); Eurasians, 17 (11 females); and Natives, 2 (1 female).

The relative proportions of the sexes of the main religious divisions, as returned by the census, were as follows:—ratio of males to total population, ·4873; of females, ·5127; of Hindus, ·9250; of Muhammadans, ·0750; and of Christians, ·0003: ratio of Hindu males to total Hindu population, ·4883; of Muhammadan males to total Muhammadan population, ·4748; and of Christian males to total Christian population, ·5625. Of single there were 198,169 males and 145,102 females; of married 231,539 males and 241,946 females; and of widowed 20,897 males and 87,110 females. The total minor population (under 15 years of age) was 366,832 (174,254 females), or 39·6 per cent.; and the following table will show at a glance the ages of the two principal classes of the population, with the number of single, married and widowed at each of the ages given:—

	HINDU						MUHAMMADANS.					
	Single.		Married.		Widowed.		Single.		Married.		Widowed.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Up to 9 years ...	121,210	114,043	4,015	5,993	80	102	10,201	9,724	316	528	11	6
10 to 14 " ...	32,714	10,110	12,400	28,105	350	347	2,391	1,472	1,341	2,015	13	25
15 to 19 " ...	10,827	1,383	17,057	22,831	551	731	819	169	1,316	1,581	40	86
20 to 24 " ...	0,254	419	21,180	31,820	940	1,074	507	62	1,596	2,547	68	106
25 to 29 " ...	4,552	200	27,414	35,000	1,798	3,713	187	65	2,020	2,78	77	106
30 to 34 " ...	4,630	814	31,020	38,615	3,411	12,437	160	73	4,068	4,08	173	348
35 to 39 " ...	1,082	132	36,112	38,464	3,401	17,771	45	39	3,181	2,62	200	1,307
40 to 49 " ...	771	64	18,071	10,550	3,620	10,452	20	22	1,630	607	202	1,195
50 and upwards ...	711	74	15,248	0,120	6,117	28,180	24	16	1,637	01	409	2,120
Total ..	193,352	183,474	214,677	233,301	10,910	81,203	11,777	11,020	16,651	18,811	1,281	5,844



Of the total population, 69,020 (55,980 females), or 7½ per cent., were returned as born outside the limits of the district. Of the total population, 901,416 (473,740 females), or 97·47 per cent., were returned as unable to read and write and not under instruction; 18,856 (388 females), or 2·04 per cent., as able to read and write; and 4,491 (30 females), or ·49 per cent., as under instruction. Of those able to read and write 17,165 (353 females), and of those under instruction 3,815 (19 females), were Hindus. The Muhammadans who came under these categories were 1,671 (27 females) and 669 (8 females) respectively. Of the Christians, 20 (8 females) were returned as literate and 7 (3 females) as under instruction.

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district. The total of all religious was 129 (40 females), or ·01 per cent. In this category 7 (5 females) were returned as "over 60." Distributing them into religious, Hindus thus afflicted were 112 (33 females), the largest number being 27 (7 females) between 30 and 40 years. Of Muhammadans, there were 17 (7 females), the largest number, 5 (3 females), being between 30 and 40 years as in the case of the Hindus. No members of other religions were returned as of unsound mind. The total

Number of the blind. number of blind persons was 1,984 (1,027 females), or ·21 per cent. of the total population. Of these, more than one-third, or 718 (159 females), were "over 60;" 209 (112 females) between 50 and 60; 202 (114 females) between 40 and 50; 262 (125 females) between 30 and 40; 209 (77 females) between 20 and 30; 75 (32 females) between 15 and 20; 105 (44 females) between 10 and 15; 132 (44 females) between 5 and 10; and 72 (20 females) under 5 years. Of the total number, 1,339 (948 females) were Hindus, and 145 (79 females) Muhammadans. Of deaf mutes there were 357

Deaf mutes. (119 females), or ·036 per cent., the largest number, 79 (29 females), appearing among persons between 20 and 30 years of age. Of these, 337 (112 females) were Hindus, and 20 (7 females) Muhammadans. The last infirmity, of which note was taken at the

Lepers. recent census, was that of leprosy. There were in the Ballia district 542 (48 females) afflicted with this disease. The percentage to the total population is ·056, so that 5 in every ten thousand of the population were on an average lepers. Of these, 104 (11 females) were "over 60," and 411 (31 females) over 20 years. Of the total number, 519 (45 females) were Hindus, and 23 (3 females) Muhammadans.

Turning now to the statistics of caste, and distributing the Hindu population into the four traditional classes, we find that by the last census Brahmans numbered 102,300 (52,901 females); Rájputs, 131,126 (64,928 females); Baniás, 8,998 (4,958 females); and persons belonging to "other castes," 612,986 (314,954 females).

Brahmans (102,300) are numerous in this district, and are spread pretty evenly over it, a circumstance that is doubtless due to the methods by which they obtained a footing in the country. They did not come in as a conquering tribe, but generally as family priests of the Rájput and Bhūiukár immigrants, from whom their ancestors obtained small grants of land. It thus happens that in every parganah there are some Brahmans, descendants of the original grantees, whose estates, called *chaks*, are fragments of larger ones. The proprietary bodies are, however, comparatively few. In the eastern parganahs (Kharid, Doábá, and Ballia), Brahmans hold lands under a tenure peculiar to this district and described hereafter, called *Gauwádh*, which is in effect an inferior proprietary holding. Brahmans in this district include representatives of all the principal *gotras*; but the majority are of the *gotras* usually classed together as Sarwariá Brahmans, of whom a sufficient account has been given in the Azamgarh notice.

Rájputs (131,126) are here the dominant and chief landholding class; in no other district, indeed, in the provinces (if we except Almora and Garhwál, where the so-called Rájputs are mostly spurious) do they amount to so large a proportion of the total population. Nearly the whole district is held by them; and even where their proprietary rights have been lost by sale, they maintain their hold upon the soil as privileged tenants. In the census volume of *See Statistics* will be found a list which professes to give all clans represented in the district with more than 100 members. This list is unfortunately very inaccurate, and the mis-spellings are such as in some cases to render identification impossible<sup>1</sup>. The following is an account of the principal clans, arranged in order

<sup>1</sup> For the benefit of the inquirer who may have occasion to consult the census list, such of the mispellings as have been identified may be given.—

Name in census.	Supposed correct name.	Name in census.	Supposed correct name.
Barmha ...	Barahia.	Mandor ...	Mahraur
Bicholia ...	Pachtorin.	Mobaz ...	Monas.
Chikwán ...	Chikwaen.	Sangul ...	Singhel.
Choharia ...	Chaubaria.	Sarahna ...	Saranika.
Golna ...	Guniha.	Sutbakharia ...	Sapakharia.
Kacholia ...	Kochbania.	Tahla ...	Telaha.
Lonoria ...	Lohana.	Udhatia ...	Udmatia.

of numerical importance, and of the parganahs where they are chiefly found :—

Clan.	Total population.	Females.	Parganah where chiefly found.
1. Sengar ...	17,189	8,243	Lakhnesar.
2. Karcholia ...	16,400	4,984	Kopāchit (except the southern portion).
3. Bais ...	8,108	3,952	Sikandarpur.
4. Donwār ...	7,574	3,654	Ballia and Sikandarpur.
5. Barahia ...	7,314	3,495	Sikandarpur.
6. Birwār ...	7,143	3,656	Kharid West (Majhos and Munār).
7. Blān ...	6,362	3,110	North Kopāchit and Sikandarpur.
8. Narsuni ...	6,707	2,820	Kharid (Bānsālī).
9. Kausik ...	4,955	2,378	South Kopāchit.
10. Kinwār ...	4,687	2,482	Kharid (Sahawār).
11. Nikumbh ...	3,839	1,974	Doāb (Reoti).
12. Lohamā ...	3,742	1,931	Doāb.
13. Chaubān ...	2,950	1,447	Ballia.
14. Ponwār or Ujain ...	2,866	1,453	Doāb.
15. Tetiba ...	2,675	1,250	Doāb.
16. Harihobans (Hayobans, Hatha or Hailhaya). ...	2,484	1,363	Ballia.
17. Chandel ...	2,184	1,057	Doāb and Ballia.
18. Anthaīn ...	2,176	1,155	Doāb.

Other clans of less importance are the Chaubaria (1,613), Dichhit or Pachtoria (2,717), Gautam (1,683), Kākān (1,721), and Sakarwār (1,598).

Materials are not forthcoming for an exhaustive account of the Rājput and Bhūīnhār colonies, such as we were able to give for Azamgarh. No such searching investigation into the inner structure of the proprietary communities of the whole district has ever been made in Ballia, or indeed in any of the permanently-settled districts, as was carried out in Azamgarh during the recent settlement operations. Some account of the principal clans and their traditions has, however, been given by Dr. Oldham in his *Memoir*. He noticed, what was also remarked in Azamgarh, the comparatively recent date of the immigration of the Rājput and Bhūīnhār colonists. According to their traditions, not more than from fifteen to thirty generations have elapsed since their ancestors first came to this district. Many of the tribes possess pedigrees that trace the descent of all their present members from some eponymous ancestor, but it by no means follows that the tie of blood thus acknowledged and supported exists in fact. The Harihobans and the Kinwārs excepted, all the tribes are said to name places in the north, north-west, and west as the homes of their race: such places being Mālwa, Bundolkhand, the Doāb, the trans-Jumna tract from Agra to Dohli, Oudh, and the Sarwār

or trans-Gogra country. The Harihobans mention Ratanpur in the Central Provinces (Biláspur district) as their home, and the well-known Haihaibansi kings, that ruled over Chhatísgarh for many centuries until their deposition by the Marhattas in 1740 A.D., had at Ratanpur their ancient capital. The traditional home of the Kinwáras will be mentioned hereafter.

The clan of greatest interest, although sixteenth in numerical rank, is the Harihobans just mentioned. The Haihaibansís of Chhatísgarh claimed to belong to the lunar race. Mr. Charles Grant mentions (*Central Provinces Gazetteer, Introduction*, p. 74) that this powerful branch was at a very early period supreme in the Narbada valley, inscriptions being extant that carry back their rule to the first centuries of our era. Further back even than this go the traditions of the Ratanpur branch, and there seems to be little doubt that, 18 or 19 centuries ago, they held all the eastern part of what is now known as the Central Provinces. Mr. Grant thinks that the Kshatri king of Kosala visited by Hwen Thsang in the 7th century, may have been one of this line; and if so, he must have been a Buddhist. Professor Fitz-Edward Hall identifies the Haihaibansi kingdom with the Puranic realm of Chedi, an identification which, as pointed out by Mr. Grant, throws back the dynastic history not over centuries but over thousands of years. It is, however, with a comparatively recent period that the history of the Ballia clan is more immediately concerned. In the year 850 A.D., according to the pedigree which Dr. Oldham obtained, a cadet of the Ratanpur house, named Chandra Got, migrated northwards, and settled at Mánjhi (Sáran district) on the Gogra, whence he led his followers in successful expeditions against the aboriginal Cherús. After about 200 years, the headquarters of the clan was moved to Bihia (Sháhabad district), south of the Ganges, where it remained for five centuries, the Cherús everywhere giving way before the invaders. About 1528 A.D., the head of the clan, Ráju Bhoput Deo, or one of his sons, violated a Brahman woman named Máhini, who belonged to the household of the family priests of the Harihobans clan. Máhini is said to have burnt herself to death, and, when dying, to have imprecated the most fearful curses on the Harihobans race. Soon after this the clan left Bihia, and crossed over into the Ballia parganah. For a time they were located at Gáighát, but finally settled at Haldi, which gives its name to the modern Harihobans rajas. Until the time of Balwant Singh, the famous uprooter of old families, the rajas of Haldi held possession of the entire Ballia parganah; but by him they were deprived of it, about the middle of the 18th century. Their ill-fortune lasted only until 1782, for in that year a three-years' lease of the entire



communities of the tribe in the Doāba parganah. The second name, Ujain, refers to the period when the ancestors of the Durnāon rāja were lords of Ujain in Malwa. The first settler in the Bhojpur parganah of Shāhabad was Rāja Sāmī Sāh, from whom the present rāja, Mahārāja Rādha Parshād Sinh,<sup>2</sup> is the 18th in descent. He was installed, in succession to his father, by Sir Ashley Eden, Lieutenant-Governor of Bengal, in February, 1882. His estates in this district are very extensive, including nearly the whole of Doāba parganah. (See *post* 'leading families.') Kunwar Sinh, the famous rebel, and one of the three men who, according to Colonel Malleson, showed marked military talent on the rebel side in the mutiny, was a kinsman of the late rāja. Although not mentioned in the Durnāon pedigree, Dr. Oldham thinks that the clan may claim as a member the great Śilāditya, king of Mālwa, who, in the 7th century, overthrew the Gupta dynasty.

The Ballia district may be considered the present headquarters of the Sengar clan, as they are more numerous here than in any other district where they are found, not excluding even Etāwah, whence the Sengars of Ballia and Ghāzipur trace their origin. The traditions of the parent clan have been given in the notice of the Etāwah district (*Gazetteer*, IV., 276), and the legends current among the colony settled in these parts have been noticed under Ghāzipur. Before the establishment of British authority, and during the first year of our administration, the Sengars of Lakhnosar possessed an unrivalled reputation for courage, independence, and insubordination. They even carried the last quality so far as to molest with arrows the bodyguard of the Benares Resident, Mr. Duncan, when he approached their forts while on tour in the parganah. But both this offence and others were condoned by that officer, and the entire parganah settled with the headmen of the clan as its undivided estate, no more onerous terms being exacted than those under which it had been held in the time of the Benares rājas. This lenity seems to have made the clan only more turbulent; advantage was taken of a formal defect in Mr. Duncan's proceedings to withhold the Government revenue, and in 1798 a military force had to be sent to reduce them to submission. Stronger measures were then taken; a greatly enhanced revenue was demanded (but contrary, it is believed, to the orders of Government, *vide* article on LAKHNESAR, *post*), and their forts were levelled with the ground. Again they failed to meet the revenue demand, and the parganah was sold by auction for the balances, and bought by the rāja of Benares. To buy, however, was easy; to obtain possession, impossible. In the end, the sale was cancelled by order of Government, and the Sengars

scored a victory, being re-admitted to settlement on the former revenue. The tenure of land in this parganah is peculiar; every Rájput of the clan is a landed proprietor, and a single member frequently owns small patches scattered over the whole parganah. Prior to 1868, when an attempt was, for the first time, made to compile a correct record, no village papers or detail of rights and interests existed. The attempt then made was only partially successful. Writing in 1870, Dr. Oldham states that, owing to the impossibility of identifying the property of any one of the proprietors, no civil court decree, giving possession to a purchaser by auction or private sale, had up to that date ever been executed in the parganah. This condition of things no longer obtains, and in the revision of records now in progress, those of this parganah will doubtless be made as correct as elsewhere in the district. For a more detailed account of the fiscal affairs of this parganah reference may be made to the separate notice at the end of this memoir (see *IAKHUNESAR*). The peculiar religious views of the clan will be referred to hereafter (see 'under the head 'Religion,' *post*).

The next clan in numerical importance, the Karcholia, occupy about 200 villages in parganah *Kopáohít*. They trace their descent from Siasodia Rájputs of the Hamirpur district, who, they say, were themselves an off-shoot from the family of the rája of Chitor in Rájputána. The name Karcholia they derive from *kar*, 'a hand,' and *chaldna*, 'to let drive'; and they have a tradition that it was conferred upon them as a title of honour by the Emperor Alá-ud-dín Khilji, who took the fort of Chitor in August, 1303 A.D. The leader of the *Kopáehít* colony was, according to tradition, Hem Sáh; from him to the present day 18 generations are counted. A few families of this clan are found in the Gházipur and Gorakhpur districts.

The Bais and Donwár are identical in origin with the clans of the same name in the Gházipur district (*q. v.*) The Ballia Donwárs of Basantpur own all rights of fisheries and other spontaneous products of the great Surahá lake.

Although separate recognition is now given to the Barahia clan, it is believed to be a branch of the Sengar, being descended from the same chief as the latter, but by an illicit connection. The Birwárs of tapras Majhos and Maniár in parganah Kharid, although now entirely distinct from each other, both claim descent from the Tomars of Dehli. They appear to have immigrated into this parganah under the auspices of the Narauis, whom they helped in the

task of expelling the Chordás. Their traditions speak of an intermediate colonization of a portion of the Azamgarh district, whence the Ballia branch migrated (see AZAMGARH). The Bisen have been noticed under Azamgarh, and the

Bisen. colony in this district has no special traditions.

The Naraunis of the census are the 'Nurowlias' described by Dr. Oldham, but his derivation of the name from Narwal (a place in Gwáliár) notwithstanding, Narauni seems to be the correct version of at least the modern name of the clan. They claim to be a branch of the Parihárs, and were among the first of the Rájput tribes to settle in parganah Kharid. They at present occupy two important talukas in tappa Bánsdih (see separate notice of parganah KHARID). The tradition of their entrance into Ballia district is, in its main features, a reproduction of many similar ones. The leaders of the colony are represented as having taken service with a Cherú rája (Mahípa); and on some real or fancied insult being offered to them, they murdered their master, after having, it is said, rendered him intoxicated. Although it might be supposed that such a means of acquiring their present possessions afforded little reason for arrogance, we are told that they are "inordinately proud, passionate, and extravagant." To the last of these qualities is doubtless owing the fact that they now retain little more than half their original possessions.

Kausiks have been mentioned in AZAMGARH, but the traditions of the colonies in this district are distinct from those there recorded, although it is possible that the Azamgarh Kausiks are connected with the same clan in Ballia. The latter claim descent from a rája Gád, the traditional founder of Gházipur, which they say has been corrupted from Gádhipur [see *Gazetteer*, VI. (Gorakhpur), p. 354]. Dr. Oldham regards the tradition as in all probability a myth, on a par with that which derives the name Benares from a rája Banár, and with another one by which the Zamániah parganah is made to take its name from a *rishi* Jamdagan. This rája Gád seems to be identical with the Gád whom the Sakarwár Rájputs claim as an ancestor (see AZAMGARH). The Kausiks of taluka Chit claim connection with the family of the rája of Gopálpur, both being, they say, descended from two brothers, Del Chand and Sel Chand.

Like the Sengars, there is something peculiar in their religion or rather in that of their spiritual guides, for although the Kausiks themselves are orthodox Híndús, their *gurús* belong to a sect of monotheists called Bhíkashábis. The fiscal and general history of the clan during British rule will be found in the separate notice of the parganah (see KOPALGARH).



The Kinwárs are part Rájputs and part Bhúinhárs. The Rájput branch is settled in tappa Sahatwár or Mahatpál of parganah Kharíd ; the Bhúinhár in the neighbouring district of Gházipur. There is an offshoot of the Rájput branch in the Ballia parganah, where they own the large talukas of Chhúta and Sariyá (see BALLIA PARGANAH). From the account of their traditions given by Dr. Oldham (*Memoir*, I., 60), the Rájput branch admits that it and the Bhúinhár branch are descended from two brothers, who were, it is stated, Dikhit Rájputs of a royal family settled at Padampur in Karnáta. These brothers, according to the legend, had taken service with rival rajas, one the Gaharwár rája of Benares, and the other a Bhúinhár Gautam (of what place is not mentioned), who were at war with one another. On the restoration of peace, each brother married his patron's daughter, and as these daughters belonged to Rájput and Bhúinhár families, respectively, their descendants have adopted and retained those caste distinctions. The Bhúinhár branch of Kinwárs, ignorant of the origin thus ascribed to it, claims to have come from Karnát-Padampur, which is supposed to be somewhere near Delhi. The present possessions of the Sahatwár Kinwárs were, it is said, obtained by the founder of their clan as a dowry, on his marriage with the daughter of the rája of Bhojpur (Sháhábád district), a Ponwár or Ujain Rájput. Dr. Oldham mentions that there were three other branches of the clan owning property in the neighbourhood, but that these had been, by the Sahatwár branch, reduced to the condition of cultivators.

The Nikumbhs occupy the Reoti tappa of parganah Kharíd, adjacent to Doábn. They claim descent from Bikram Doo, brother of Rájá Akráj Deo, of Unwal in parganah Katgara of Gorakhpur. This Bikram Deo came some centuries ago to the shrine of a *rishí* near the confluence of the Sarju and Ganges at Ballia ; and, taking a liking to the country, founded a colony there. The Gorakhpur branch is better known by the name Sarnet, which is said to mean ' headless,' and to be accounted for by a tradition that has been given in the Gorakhpur memoir (*Gazr.*, VI., 354). The Nikumbhs of Reoti hold a very high rank among Rájputs, but in part owing to natural causes, viz., the encroachment of the Gogra, and in part to internal dissension, they became defaulters, and lost the greater part of their estates, before the mutiny. During that event they joined heartily in rebellion under a leader named Bábu Bahádur Sinh ; but the Queen's proclamation granted them immunity from punishment. Dr. Oldham, though admitting their general good disposition and present respect for authority, saw little reason to suppose that they would retain those qualities if a favourable opportunity

offered for recovering their lost possessions ; for, "like so many of the most influential and manly tribes of the district, they have little to lose and everything to gain by any upheaving of the present state of things."

Of doubtful origin, the Lohtamias are said to rank very low among Rájputs.

Lohtamia.

They are described as sturdy and independent ; but their former estates, which at one time included the entire Doába parganah, have passed almost altogether into the proprietorship of the Dnmrion rája. Many of the clan, however, still hold a large number of villages as lessees of the rája, and, owing to the peculiar productiveness of the soil, have acquired wealth. Not many years ago the clan had the evil repute of being closely associated with the gangs of dacoits and robbers for which this parganah was famous. It is not quite certain whether these gangs should even now be referred to as non-existent.

The Chauháns and Chandels are clans of lesser importance in this district,

Chauhán and Chandel

and the well-known traditions in connection with them have been more than once given in this series. As regards the Chandels, a theory has been put forward that makes them out to be descendants of the aboriginal Bhars. The subject, however, is one that can only be glanced at here.

Rather numerous clans of the Doába parganah are the Tetihás and Anthai-

Tetiha and Anthaián.

áns, whose names appear for the first time, it is believed, in the present census. Nothing is known of their connections or origin.

Other Rájput clans.

The remaining Rájput clans of importance have been described under AZAMGARH and GHÁZIPUR.

Of the Bhúínhárs (26,033), and of their claim to rank as Brahmans, all that

Bhúínhárs.

is necessary has been said in the Azamgarh and Gházipur notices. The recent census took no note of Bhúínhár sub-divisions, although the traditions regarding them are as full of interest as are those of the Rájput clans.

Banias are not numerous in this district, and have no hereditary posses-

Banias.

sions, merely owning an estate here and there, which they have acquired by purchase at auction sales. Most of the sub-divisions are represented. It may be noted that the Kándús, who are sometimes reckoned as Banias, number 16,322: and the fact that in the census returns of 1872 they were counted along with Banias, will account for the apparent falling off at the recent census in the number of the latter.

In accordance with precedent, the remaining castes may be divided into the "other principal Hindu castes" and the "unspecified of the census." The cause of this somewhat arbitrary classification has been explained in the Azamgarh notice. The following list shows the names included in the "other principal castes," with their total and female population in 1881 :—

Name of caste.	General occupation.	Total population.	Females.
Ahír ... ..	Cowherd ... ..	93,801	45,841
Barhai ... ..	Carpenter ... ..	4,375	2,405
Bhangī ... ..	Scavenger ... ..	2,214	1,185
Bhar ... ..	Agriculturist, labourer ... ..	58,147	29,330
Bhāt ... ..	Genealogist, panegyrist ... ..	582	324
Bhāṭṭhār ... ..	Landholder, cultivator ... ..	26,033	13,703
Chamār ... ..	Skinner and leather worker ... ..	37,554	45,055
Dhāwuk ... ..	Village messenger, watchman ... ..	6	...
Dhobi ... ..	Washerman ... ..	7,830	3,084
Dou ... ..	Bamboo-basket maker, singer, dancer ... ..	709	337
Gadarā ... ..	Shepherd ... ..	3,327	1,682
Gosāin ... ..	... ..	135	44
Jāt ... ..	Cultivator ... ..	4	2
Kāchhi (called 'Koeri' in Ballia) ... ..	Agriculturist ... ..	59,791	29,794
Kahār ... ..	Pālā bearer ... ..	65,182	31,308
Kalwār ... ..	Distiller ... ..	13,395	7,428
Kāyath ... ..	Scribo ... ..	14,751	7,564
Khatik ... ..	Pig and poultry breeder ... ..	71	47
Korī ... ..	Weaver ... ..	6,187	3,345
Kumhār ... ..	Potter ... ..	10,555	5,356
Karmi ... ..	Landholder, cultivator ... ..	4,705	2,434
Lodh ... ..	Cultivator ... ..	16	...
Lohār ... ..	Blacksmith ... ..	16,961	8,556
Lonia or Lonia ... ..	Salt-extractor, labourer ... ..	21,430	10,504
Mālī ... ..	Gardener ... ..	1,688	856
Malbāh ... ..	Boatman ... ..	17,864	10,932
Nāl ... ..	Barber ... ..	11,530	5,031
Pāsi ... ..	Fowler, watchman ... ..	709	373
Suār ... ..	Gold and silver smith ... ..	8,986	4,697
Tamoli ... ..	Hotel-leaf seller ... ..	6,631	3,344
Teli ... ..	Oilman ... ..	23,200	12,055
Unspecified ... ..	... ..	44,089	22,950
Total ... ..		612,980	314,954

None of the above has, it is believed, been left undescribed in previous notices. It may be noted that the Dusādhs, who numbered 22,334 (11,717 females), have, for some reason, not been separately specified in the census, but have been included among Chamārs. They are not Chamārs, being, indeed, held much superior to that caste, although resembling it in the one matter of keeping swine. Dusādhs abound in the eastern pargannas, especially in

Doába. All the village watchmen of Ballia, Kharid, and Doába are of this caste. They are of thievish propensities, and formerly joined the Lohtamia Rájputs in the formidable bands of dacoits that carried their raids into Eastern Bengal. They have not yet quite left off this habit.

From the vernacular lists compiled in the census office the following

The "unspecified of the census" appear to be the details of the "unspecified" castes, and they are added here as it may be of interest to ascertain them :—

Name of caste.	General occupation.	Total population.
Bahelia ... ..	Fowler ... ..	87
Banmánas ... ..	Rope, string, mat maker ... ..	127
Bánsphor (same as Dom) ... ..	Bamboo worker ... ..	1,180
Bári ... ..	Leaf-plate seller, torch bearer ... ..	1,987
Bengali ... ..	Clerk, writer ... ..	85
Bhánd ... ..	Dancer, singer ... ..	4
Blnd ... ..	Toddy drawer, cultivator ... ..	7,722
Birjbásl ... ..	Dancer, singer ... ..	533
Churihár (not properly a caste, but a trade.)	Manufacturer of glass bangles ( <i>chú i</i> ) ... ..	5
Dabgar ... ..	Leather vessel ( <i>luppa</i> ) maker ... ..	281
Darzi ... ..	Tailor ... ..	25
Devotee ( <i>vide infra</i> ) ... ..	Mendicant ... ..	6,170
Dhángar ... ..	Coolie ... ..	2
Kauchan ... ..	Dancer, prostitute ... ..	119
Kánda ... ..	Cultivator, shop-keeper ... ..	16,322
Kanjar ... ..	Rope maker, trapper ... ..	100
Khatu ... ..	Merchant, servant ... ..	213
Mahábrahman ... ..	Performer of funeral ceremonies of Hindus .. ..	192
Nat ... ..	Acrobat ... ..	457
Patwá ... ..	Braid, fringe, tape maker ... ..	336
Rangrez ... ..	Dyer ... ..	1,128
Raumár (a sub-division of Banias).	Trader, cultivator ... ..	55
Sandhara ... ..	Polisher, furbisher ... ..	167
Tatwa ... ..	Cultivator, palanquin bearer ... ..	1,961
Tawáif ... ..	Dancer, prostitute ... ..	6
Thathora ... ..	Brass and copper smith ... ..	1,182
Turha ... ..	Vegetable seller ... ..	452
Turi ... ..	Basket maker, coolie ... ..	3,050
Undescribed ... ..	... ..	160
	Total ... ..	44,089

From the same source is derived the following list of devotees and religious mendicants (but not the classification in the second column) :—

Name of sects.	Classified as Vishnuité (V), Siváite (S), Sháktá (Sh.), &c.	Total Population.	Females.
Abadhút ...	S V. ...	2	2
Aghorí ...	Sh. ...	68	33
Atíth ...	S Sh. V. ...	5,113	2,632
Bairági ...	V. ...	535	193
Kabípantlí ...	V. ...	112	23
Nánaksháhí ...	Sikh. ...	101	60
Paramhans ...	S. ...	2	...
Rámánandí ...	V. ...	27	4
Sádhú ...	S. ...	10	1
Sannyási ...	S. V. ...	46	7
Udási ...	Sikh. ...	5	1
Vaishno ...	V. ...	95	30
Unspecified ...	...	48	16
Total ...		6,170	2,910

Muhammadans are divided by the census according to religion, as Sunnís (orthodox), Shíás (followers of Ali), Wahábís and Muhammadans. "unspecified." The Muhammadans in this district numbered 69,321 (36,403 females); of these, 68,720 (36,105 females) were Sunnís, and 601 (298 females) Shíás. No members of Muhammadan tribes, such as Rángars, Tagís, &c., were returned for this district; but the Rákts, chiefly located at Lakhnesar, may be mentioned as a thriving community. Their supposed origin has been given in Azamgarh (p. 89), where a full account of the principal classes of Muhammadans will be found.

The inhabitants of Ballia may be divided, according to occupation, into two primary classes, those who as landholders, and husbandmen derive their living from the soil, and those who do not. To the former the census of 1881 (*Form XXI.*) allots 603,708 persons, or 65·28 per cent. of the total population; and to the latter, 321,055, or 34·72 per cent. Excluding the families of the persons so classified, the number allotted to the former class is reduced to 237,827 members actually possessing or working the land (*Census Form XII., table 6*). The details may be thus tabulated :—

					Male.	Female.	Total.
Landholders ...	...	...	...	...	22,401	937	23,338
Cultivators ...	...	...	...	...	129,728	36,405	166,133
Agricultural labourers ...	...	...	...	...	25,603	22,232	47,837
Estate office service ...	...	...	...	...	519	...	519
Total agriculturists ...					178,253	59,574	237,827

Following the example of English population statements, the census distributes the inhabitants amongst six great classes. (1) Classification according to census returns. The first or professional class numbered 4,348 males, amongst whom are included 2,405 persons engaged in the general or local government of the country; 2 engaged in the defence of the country; and 1,941 engaged in the learned professions, or in literature, art, and science. (2) The second or domestic class numbered 1,124 members, and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, inn-keepers and the like. (3) The third or commercial class numbered 8,424 males: amongst those are all persons who buy or sell, keep or lend money, houses or goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c. (1,013); and persons engaged in the conveyance of men, animals, goods and messages, such as pack-carriers, cart-drivers, &c. (7,411). (4) Of the fourth or agricultural class something has already been said; but besides the 178,253 males engaged in agriculture and horticulture, as shown in the preceding table, the census returns include in this class 1,402 persons engaged about animals (Class IV., order IX.), making a total of 179,655. (5) The fifth or industrial class contains 51,832 members: it includes all persons engaged in the industrial arts and mechanics, such as dyers, masons, carpenters, perfumers, &c. (1,657); those engaged in the manufacture of textile fabrics, such as weavers, tailors, cotton-cleaners, &c. (18,788); those engaged in preparing articles of food, such as grain-parchers, confectioners, &c. (15,376); and, lastly, dealers in all animal, vegetable, and mineral substances (16,011). (6) The sixth or indefinite class contains 205,222 members, including labourers (24,914) and persons of no specified occupations (180,308).

From the lowest or labouring classes are obtained nearly all the recruits for emigration to the colonies. From November, 1879, the date of the constitution of the district, to August, Emigration.

1882, altogether 27 persons were registered for emigration, including 8 males, 15 females, and 4 children. Their destinations were Demerara, 14 (6 males, 4 females, and 4 children); and Natal, 13 (all females).

The number of villages or townships is returned by the census of 1881 as 1,613. Of these, 1,382 had less than 1,000 inhabitants; 218 between 1,000 and 5,000; 10 (Ballia, Maniár, Reoti, Bánsdih, Bairia, Sikandarpur, Turtipár, and three large villages) between 5,000 and 10,000; and 3 (Sahatwár, Rasra, and Barágaon *alias* Chit-Firozpur) over 10,000 inhabitants. Amongst the villages are distributed in the present year (1882) 1,321 estates (*mañál*), but the number is constantly increasing with the sub-division of landed property, a process that the modern partition law, perhaps, tends to foster.

The description of the habitations of the people given in the Azamgarh notice leaves nothing to be added here. Although the district is not without its full complement of sacred

Habitations.

places, and of temples

erected by the piety or ostentation of the well-to-do, chiefly those belonging to the trading classes, there is

no temple, mosque, or religious monument that can be said to have any antiquarian or architectural interest. There are numerous *thákurdwáras* (temples to Krishna) alternating with *shiválas* (temples to Siva), built in the styles peculiar to those buildings. Although always more or less spoiled by the tawdry and inelegant decoration characteristic of the degradation of Hindu art, some of these may be called handsome, being, with few exceptions, faced with stone, and often of elegant contour and good general style. In fact, few large villages are without a good *shivála* or *thákurdwára*. Those dedicated to Náth Bába in the grove at Rasra, the *thákurdwáras* built in that town by Misri Lal and his family, the *thákurdwára* at Rámnagar, on the Ballia and Rasra road, four miles from Rasra, with its quaint and conspicuous idols, the *shivála* at Hanumárganj built by Dhyán Bhagat, may be mentioned as those most conspicuous for size, costliness, and architecture. Among the sacred places the temple of Bhirugásram at Ballia takes first rank for the number of its devotees. The former temple fared no better than the mosque at Ballia, and like it was swept away by the river in 1874-76. The present building is a mean structure run up at a little distance from the present bank of the river. It is crowded with devotees at every bathing day (and bathing days are numerous) and especially at the Ballia fair, it being the shrine of Bhirug Muni, a fact that determines that at Ballia on the Ganges the great purification on the full moon of Kártik shall take place.

But the most interesting and picturesque shrine in the district is that of Nāth Bāba at Rasra. Here there are several temples of no great individual merit, built near a large tank, the water of which is approached by numerous *ghāts*, or flights of stone steps. A dense grove surrounds the place, composed not of orderly-arranged mango trees, but a piece of the forest primeval, full of uncommon trees, open glades, and fantastic creepers, a suitable setting for the most interesting objects of all, the groups of *sati* monuments that stud the slopes of the mound on the west side of the tank. There are hundreds of these little monuments, of cylindrical shape and ovoid tops, whitewashed and dotted over with red marks, some of earth merely, and some substantially built of stone or brick. This was the great *sati* necropolis of the district in the old days, and few families in Lakhnesar are without the memory of one *sati* at least. The pious memory of the sacrificed widows is kept up by a yearly whitewashing and renovation of their tombs. The hold of these associations upon the people is evidenced by the fact that so late as 1870 A.D., a *sati* took place near Rasra. The widow, with fanatic determination, though unable to die with the honours of a funeral pyre and with her husband's body, or with accompaniment of the clash of cymbals and the hoarse murmurs of an assembled crowd, nevertheless contrived, aided by her family, to be burnt on a pyre, extemporised of cane straw, in front of her house.

As there are but few Musalmāns, there are few mosques in the district. There was a fine old mosque at Ballia which was carried away by the river, along with a great portion of the town, in the years 1874-76. The minarets of the Rasra mosque still tower conspicuously above the town, and a wealthy merchant in Sikandarpur has just built a pretentious, if too tawdrily decorated, mosque at Nawanagar.

It does not appear that the district has enjoyed the advantages of a detailed archaeological survey, so that it is possible it may contain objects of antiquarian interest that have escaped the casual observer. With our present knowledge the account of its archaeology that can be given must be meagre. The objects of greatest presumed antiquity are the numerous mounds, which the present inhabitants refer to the aboriginal Bhars and Cherus. The most remarkable of these are the ruins at Pakka Kot, near the Sarju, not far from Chit-Firozpur in parganah Kopāchit East. They consist of earthen embankments of considerable extent faced with brickwork; but beyond the tradition of Chera origin, there is little apparently to be learnt about them. At Lakhnesar, a now deserted village site in the south-east corner of the parganah of the same name, are immense piles of *débris*,



in which pieces of sculpture have from time to time been found. It has been thought that some of these fragments may belong to the Gupta period (*vide* 'Objects of Antiquarian Interest in the North-Western Provinces and Oudh'). Near Bánsdih is a mound, which tradition points out as the site of Mahípa Choru's stronghold. But beyond the fact that Mahípa was a leading Choru chief, nothing is known of his history. At Karnai, in parganah Ballia, and at Zirábasti, a few miles to the east of it, are similar mounds; in the latter name is said to be enshrined the memory of a Choru chief Zirá. These are a few only of the many places where similar traditions survive; and to show what little reliance can be placed on local legends, it may be mentioned that near Garwár, in Kopáchit East, is a mound which some attribute to the Cherus and others to a period so recent as the early part of the 18th century. Those who take the latter view say it is the remains of a pyramid formed of the skulls of recalcitrant zamíndárs of Sukhpurn, after their defeat near Garwár by the governor, Mr Rustam 'Ali. At Kathaura in Sikandarpur East are the ruins of a fort attributed, and it is believed with reason, to the time of Kutb-ud-dín Aibak, that is, to the beginning of the 13th century of our era. The village of Bhal-sand claims to have been founded by Rámdooji Bahádur, the eighth rája of Haldi, and cannot be less than 750 years old, if the pedigree of the family may be trusted. The fort at Haldi attributed to Dhirdeoiji, who was installed in 1643 A. D., has long since been swept away by the Ganges. A similar fate appears to have overtaken the fort built in Ballia itself by his successor Dhunddeo Bahádur. Conspicuous on the Ballia and Gházipur road five miles from Ballia are the ruins of the fort of Waina. The mound is referred to the aborigines; but it was a fort or *garh* down to the time when the Haldi rája was lord of parganah Ballia.

Objects of more modern interest are the two large tanks on either side of the high road near Chit-Frozpur. One of these, built of stone throughout, is for size and beauty the finest in the district, and is said to have cost its builder, a banker named Dín Díal Rám, £10,000. They have both been built within the last few years.

The accounts of customs regarding marriage, divorce, &c., given in Azamgarh and Gházipur apply without modification to this district.

Under the head of religion may be noted the existence of two peculiar sects, one known as Náth Bába, and the other as the Bhíka Sháhi. The first of these takes its designation from the founder, whose original name was Amar Sinh. He is supposed by

Dr. Oldham to have lived 200 years ago and to have been a deified hero of the Sengar tribe. The local tradition about him is as follows:—He became an ascetic at five years of age; and after 24 years of wandering life, spent mostly in the Panjáb, returned to his people. His divine power was manifested by the singular phenomenon of his cooking-fire remaining unextinguished in the rain, and his identity was proved by a miraculous renewal of lactation in his aged mother. He is represented as a guardian deity, interfering, in various ways and with constant success, on behalf of his votaries. Their successful resistance to the rājās of Benares, and the restoration of the parganah to them by the English Government, are regarded as instances of the power and influence of Nāth Bābā. Every third year in the month of Baisākh a festival is held in his honour at Rasra, the peculiar feature of which is the large offerings of cakes then made. His worship consists principally of adoration of various relics. His shrine is supported, among other offerings, by the voluntary contribution of one pie in the rupee on the Government revenue of parganah Lakhnesar. The zamīndārs, indeed, were willing to have this recorded and made a legal claim upon them, but the Government declined to have anything to do with its collection or legal recognition, and it continues to be a voluntary offering.

Similar to Nāth Bābā among the Sengars is Bhīkā Shāh among the Kausik Rājputs of Kopāchūt. The history and tenets of the Bhīkā Shāhī sect. sect are given as follows by Bhola Nāth, a kāntūgo of the Ballia tahsīl :—

“There was a devotee in Delhi whose name was Shāh Muhammad Yāri. In his time, a certain zamīndār of Bhīrkutā, named Mardān Sīnh, was arrested for default in payment of revenue and sent by the viceroy (*sābadār*) to Delhi, where he was imprisoned. A servant who had attended Mardān Sīnh paid visits in his leisure hours to Muhammad Yāri Shāh. One day the devotee enquired what he was and where he lived. On this the servant narrated the circumstances of his master's imprisonment and of his own presence there. ‘Go and tell your master,’ said the devotee, ‘that he will be set free to-morrow by the order of the minister of state, and that he should then present himself to me.’ Mardān Sīnh was actually released the next day and, as directed, attended on Muhammad Yāri Shāh. After several days' attendance and devotion, the devotee expressed himself satisfied, and directed Mardān Sīnh to proceed to his own country, and there worship the *Ālmā*, and show mercy to the poor and hungry.

“He also gave him a *velī*, or necklace of black silk, worn as a distinguishing mark by the chief who sits on the *gaddī* when he has occasion to go to his disciples. Mardān Sīnh was further instructed by Muhammad Yāri Shāh to observe the following simple ceremony at the time of making a disciple: a *kanthī*, or sacred garland, is put round his neck, and the disciple is strictly enjoined to repeat constantly the invocation ‘*Rām, Rām,*’ and never to take life or tyrannize over any one. Mardān Sīnh on his return to Bhīrkutā made one Bhīkā his disciple.

and the latter finally settled in Barágaon. This happened some 400 years ago, and the Bhaikā Shāhī gaddī (seat) was thus founded."

It may be noticed with regard to the above account that a Muhammadan *fakīr* is represented as enjoining the repetition of the strictly Hindu formula 'Rām, Rām.' If the legend is a correct statement of fact, the circumstance is an interesting illustration of the partial amalgamation of Muhammadan and Hindu forms, which we know was the aim of some Vaishnava reformers.

There are numerous establishments of Gosāins and Aīthīs in this district, some celibate and ascetic, some who have allowed themselves to marry and acquire property and retain little of the priestly function beyond the orange-coloured garment that they affect. These ascetics are the *gurus*, or religious advisers, of great numbers of the lower castes and seem to have ousted the Brahman to a large extent as religious directors, although on ceremonial occasions the offices of the *purohit*, or Brahman priest, are as indispensable as ever.

There is very little bitterness of religious feeling between the Musalmāns and Hindus of this district. Indeed, in many parts the Hindus take part in the Muharram festival, and even organise *tāziya* processions of their own—a confusion of religious ideas not easy to explain.

There is no Christian mission established at Ballia.

The language of the district is Eastern Hindi,—or, as Dr. Hearnle and Mr. Grierson now prefer to call it, Bihāri,—of the Bhojpuri dialect. Its peculiarities have been illustrated in the Azamgarh Settlement Report, Appendix II., and a separate grammar of the dialect will appear shortly from the Bengal Secretariat Press, having been included by Mr. G. A. Grierson, B.C.S., among his "Seven Grammars of the Dialects and sub-Dialects of the Bihāri Language." The main differences between Eastern and Western Hindi have been stated in the notice of the Mirzapur district.

As regards the written language in use, it may be said that the educated classes and persons in Government service use Urdu, that the bankers, here as elsewhere, use the rounded Mahājani character, and the great bulk of the people use the Kaithi character. The very slight extent to which the Persian character is in use was illustrated at the census, when all the enumerators, with one or two exceptions in the towns, wrote Kaithi. This character is only recognised officially in these provinces in so far as it is the character used by *patwāris* in writing up the village papers. This perhaps is the reason why it is usually so badly written that one man can only *spell* through another man's

writing. Properly written, however, Kaithi, now the official character of Sháhahad and Sárán, the Bengal districts that enclose this one, is both clear and legible. Unlike the *shikast* of the court, it is not a shorthand and cannot be rapidly written.

Under the head of literature, the Deputy Inspector of Schools supplies a list of four authors. Two of them have published Sanskrit verses and two of them manuals of arithmetic; of literature, properly so called, the record is a blank. The only society (*sabha*) in the district is that known as the Ballia institute (see separate notice of BALLIA *post*). There are no printing presses in Ballia.

The school statistics for the year 1882-83 may be shown as follows:—

Class of school,		Number of schools.	Number of scholars		Average daily attendance.	Cost per head.	Expenditure borne by the State.	Total charges.
			Hindus	Musalma'ns.				
GOVERNMENT.	Tahsil and parganah	5	408	84	411	Rs. a. p. 3 10 4	1,490	1,499
	Halkabandi	80	3,024	247	2,685	3 8 8	9,161	9,161
	Anglo-vernacular boys'	1	207	26	149	18 0 0	1,500	2,682
Total		86	3,634	357	3,145	4 3 8	12,100	13,292

The absence of a *zila* (district) school will at once be noticed. Instead of establishing one of the ordinary type for this new district, the local Anglo-vernacular school was strengthened by an increased grant-in-aid, and the experiment thus made has been successful. The school is increasing and improving, and requires and deserves a larger and more suitable building. It teaches up to the third class of the Government standard. The middle

vernacular schools include 5 town (*tahsili* and *parganah*) and 3 village (*halka-bandi*) schools. The tahsili schools are at Rasra, Sahatwár, and Sikandarpur; the parganah schools at Bánsdih and Reoti. The primary schools numbered 78. The number of pupils on the rolls in all schools was 3,991, and the average daily attendance 3,145.

The district contains thirteen imperial post-offices and one district post-office. The former are at Ballia, Bánsdih, Bairia, Durjanpur, Garwár, Haldi (tahsil Ballia), Maniár, Nagra, Rasra, Reoti, Sahatwár, Sikandarpur, and Turtipár; the latter is at Haldharpur. The introduction of postal money orders has vastly increased the payments, which in 1880-81 were returned at Rs. 6,191 only. In the year 1882-83 Rs. 2,73,000 was drawn from the various post-offices to meet payments of money orders. Payments as yet largely exceed receipts, and money orders have driven *hundis* out of use. The figures just given show the great development attained by the money-order system in this district. The number of letters received in the post-offices now included in this district was, in 1880-81, almost six times that in 1865-66; while the number of newspapers, books and parcels received was more than nine times that in the latter year. There is no telegraph-office in the district.

Ballia, according to the latest allocation statement, contains 17 police-stations, 6 first-class, 5 third-class, and 6 fourth-class (outposts); there are no second-class stations. The first-class stations are at Ballia, Bairia, Bánsdih, Rasra, Garwár, and Nagra; the third class at Reoti, Sikandarpur, Haldharpur, Haldi (tahsil Ballia), and Udháon; and the outposts at Tola Siwan Rái, Maniár, Sahatwár, Phipna, Ohánpur, and Barauli.

In 1883 the regular, municipal and town police mustered together 857 men of all grades, including 3 mounted constables. There was thus one policeman to every 321 square miles and 2,590 inhabitants. The cost of the force was Rs. 41,170, of which Rs. 35,224 were debited to provincial revenues, and the remainder defrayed from municipal and other funds. Besides the regular and town police there were, in 1881, 1,278 village and road watchmen. These were distributed amongst the 1,626 inhabited villages of the district at the rate of one to every 691 inhabitants. Their sanctioned cost, Rs. 46,056, was met out of the acreage cess and the revenue from commuted *jágirs*.

A word or two of explanation of the term "commuted *jágir*" may not be out of place. The village watchmen (*chaukidár*) were originally supported by grants of land from the zamindár, and the understanding was that each chaukidár

should have at least 5 bighás of land. The arrangement worked badly; many chaukidárs were ousted from their lands and the magistrate was continually worried with endeavours to keep the chaukidárs in possession of them. Further, the *jágit* being often insufficient, had to be supplemented by doles given out on the condition that the chaukidár did menial service to the zamindár, thus destroying his independence and his efficiency wherever the zamindár was concerned to conceal crime. As these *jágirs* were specially exempted from the permanent settlement, opportunity was taken, when the Local Rates Act was passed, to resume them. The *jágirs* were then settled with the zamindárs, who thereby became relieved of all obligation to provide for the maintenance of the village police. The right of nomination, subject to the magistrate's approval, is still retained by them. The village chaukidár is known locally as the *gorait* (from *agornd*, to watch), and is so called in the old Regulations.

The statistics of reported crime for the three years 1879-81 include 4 murders, 8 dacoities, and 14 robberies. The reported value of property annually stolen varied from Rs. 7,841 (of which Rs. 2,803 were recovered) to Rs. 16,699 (of which Rs. 7,237 were recovered). The percentage of convictions to persons tried varied from 65 to 69. In the year 1882, 6,629 offences were reported, 1,382 cases brought to trial, and 1,357 disposed of. But these and other similar matters are fully dealt with in the departmental reports and do not call for further notice here.

There is reason to believe that the proclamation under the Infanticide Act (VIII. of 1870) of most of the villages in this district was made on insufficient grounds, the census of 1872 having been shown to be utterly incorrect as regards the Benares division, and the magistrate believes that infanticide is not now practised by any of the clans. From the 1st April, 1883, 26 out of the 38 proclaimed villages were accordingly exempted. The other 12 remain on for the present, because, although there is no strong case of guilt made out against them, yet the statistical returns of births and deaths during the past eight years are not satisfactory, and leave it doubtful whether girls are as carefully looked after as boys. The population of the 12 proclaimed villages is 1,157.

There is as yet no regular jail in the district. Under-trial prisoners are confined in the magistrate's lock-up (*havalat*) at Ballia, but convicted offenders are lodged in the district jail at Gházipur.

Before proceeding to the next head, the fiscal history of the district, it will be convenient to give details of area, revenue, and rent for the district at the present time; but it must be borne in mind that the areas are only approximate. The total area according to the latest official statement (1881) was 1,144.4 square miles, of which 794.8 were cultivated, 146.1 cultivable, and 203.5 barren; and the area paying Government revenue or quit-rent was 1,094.9 square miles (745.7 cultivated, 142.7 cultivable, 197.5 barren). The amount of payment to Government in 1881, whether land-revenue or quit-rent, was Rs. 6,29,399; or, with local rates and cesses, Rs. 7,85,372. The cesses consisted of Rs. 58,116 on account of patwári cess (abolished from 1st April, 1882); Rs. 81,672, acreage cess; Rs. 84, twelve per cent. cess; Rs. 9,902, commuted *jdytrs* (*vide supra* p. 46); and Rs. 6,199, road cess. The amount of rent, including local cesses, paid by cultivators was Rs. 17,40,941.

This, the youngest district of the old Benares province, can only be said to have a fiscal history in respect of its constituent sub-divisions. Reserving, therefore, to the pargana notices the detailed account of the arrangements made at the permanent settlement and the later modifications, it will suffice here to show in tabular form the revenue that, according to the *Ain-i-Akhari*, was assessed in the time of Akbar, the amount at which Mr. Duncan's settlement was fixed in 1790, and the present revenue:—

Pargana.	Revenue in the <i>Ain-i-Akhari</i> .	Demand at permanent settlement.	Present demand.
	Rs.	Rs.	Rs.
Balla ... ..	31,250	1,75,474	1,56,182
Kharid ... ..	36,143 <sup>1</sup>	1,05,995	1,23,156
Douba ... ..	Not separately given in the <i>Ain</i> , but included in the revenue of Fatehpur-Bihra	67,325 <sup>2</sup>	68,909
Kopāchit ... ..	23,554 <sup>1</sup>	65,178	70,690
Lakhnesar ... ..	3,165 <sup>2</sup>	20,273	20,273
Sikandarpur ... ..	42,660	1,31,511 <sup>3</sup>	1,65,108
Bhadāon ... ..	5,732	21,791	25,508
Total ... ..	1,42,505	5,02,567	6,30,216

<sup>1</sup> In addition to the cash payment, there was a payment on account of *sāyarghāl*, a variety of imposts, such as customs, transit duties, &c. This amounted to about Rs. 72½ for Kharid, Rs. 22 for Kopāchit, and Rs. 21 for Lakhnesar. <sup>2</sup> One mahāl, Chāndpur on the Gogra, which was formerly on the Saran side of the river, was settled in the Saran district, and the remainder in the Shāhabad district. <sup>3</sup> This was the flint revenue, the original one given in Mr. Shakespear's *Selections* (Rs. 1,02,427) having been a progressive demand.

As regards Akbar's assessment, we need not repeat the explanation given and the deductions drawn in the corresponding portion of the Gházipur memoir. Interesting from an antiquarian point of view though it be, Akbar's assessment could not be taken as a test of what the district yielded then or could yield now.

As elsewhere in the Benares province, the defects in Mr. Duncan's settlement Revision of settlement in 1837-41. compelled the undertaking of a revision. This revision was for Sikandarpur and Bhaddón made by Mr. R. (now Sir R.) Montgomery in 1837. It was followed by a further revision of records and re-adjustment of settlement in some alluvial lands by Mr. Wedderburn in 1847. These two pargannahs, as the reader has already learnt, were at that time included in the Azamgarh district. The other pargannahs of the present Ballia district, viz., Kopáchít, Ballia, Kharid, Lakhnesar and Doába, were, with the exception of Doába, included in Mr. Duncan's settlement. Doába was left out of Mr. Duncan's arrangements as, until 1818, it belonged to the Sháhabad district (see separate notice of DOÁBA *post*), and was included in the settlement of that district. A revision of records, following on a regular survey of Doába, was carried out by Mr. Raikes in 1840; that officer during the same year superintended the preparation of settlement records for pargannah Kharid, and in 1841, for pargannahs Kopáchít and Lakhnesar. The preparation of records for the Ballia pargannah took place in 1840. During these operations, some slight enhancement of the revenue demand was effected, not by any infringement of the permanent settlement, but by bringing under assessment alluvial increment and lands that for any reason had not been included in that measure. These consisted chiefly of resumed *mudáfts*, or revenue-free tenures, and of others held on invalid titles. Details of these operations, as far as the records will allow, have been given in the pargannah notices.

Taken at 55 per cent. on the returned rental of the district, a re-settlement of the district, on the terms under which the temporary settlements of other districts are made, would Leniency of the permanent settlement. apparently yield Rs. 9,57,550, an increase of Rs. 3,28,150, or over 50 per cent., on the present demand. But even this does not sufficiently show how lenient the permanent settlement is, when viewed with regard to the present circumstances of the district. For it should be observed that the advantages of the light assessment have not been reaped wholly by the zamíndárs. These advantages have fortunately been largely shared in by the privileged and occupancy tenants, and the rent-roll of Rs. 17,41,000 is nothing like the rental



that would be paid by unprotected or *shikmi* tenants. Lands for which the chief tenant pays only Rs. 2 or Rs. 3 per bigha can be sublet for Rs. 5, Rs. 10, and even Rs. 15. Mere tenant-right, in parts of this district, frequently brings over Rs. 200 per bigha, or Rs. 166 per acre, a price probably quite unparalleled in temporarily-settled districts. Although no special inquiry has been directed to the subject, it is a fair conclusion to be drawn from the known capacities of the district, that if rents were raised here to the average of rents in heavily-assessed districts up-country and assessment made on that corrected rental, the land-revenue would not be short of 12 lákhs (Rs. 12,00,000) at least, or double the present demand.

It must not be inferred from this criticism that the permanent settlement was unduly lenient on the whole, having regard to the circumstances of the country at the time. The country had long suffered from mal-administration and internal feuds. Mr. Duncann described Kharíd as being almost a desert when he visited it. In fact, the settlement in many cases was felt to be very heavy, and for some years the revenue was collected with much difficulty, estates being frequently sold for arrears. Compared with a modern settlement, the permanent settlement was, however, marred by many inequalities, such as would be impossible at the present day. The mahárája of Durnáon holds the mahál of Singahi in Deába, comprising 19 villages, at a gold mohar per village, or a total of Rs. 304. The present rent-roll of that mahál is returned at Rs. 48,672 on a cultivated area of 14,364 bighas. The turbulent Sengars of Lakhnesar (thanks to their determination and unity) secured the settlement of their parganah at an average rate of 8 ánnas per bigha. Some maháls are not so well off, and, perhaps, could not be re-settled even now at any very considerable enhancement.

In the revision of settlement made by Mr. Raikes, the village boundaries were, for the first time, laid down by a regular theodolite survey; this survey, indeed, was the first of any kind made in the district. The field maps, however, for the interior of each village were not drawn to scale, but were mere eye-sketches to illustrate the *khassa*, or detailed measurements of each field; and, consequently, although, considering the way they were drawn, they are wonderfully correct on the whole; it is not always easy to reconcile the shape and position of a given field with the village map.

No effective measures were taken, after Mr. Raikes's revision, to correct the village records from time to time. The rent-rolls annually filed were mere copies of those that preceded them, or were clumsily falsified by the *patwári*

to suit the interest of that party in the village to which he allied himself. In course of time, the village records of the Gházipur district, in which most of Ballia was included, became a by-word and reproach to the district, and the advantages of the revision of settlement seemed in danger of being lost. The attention of Government was called to the matter, but the question of cost stood in the way, as there could be no additional land-revenue raised to meet the expense. As, however, it was considered to be incumbent upon the zamíndárs to file correct rent-rolls, and to be their interest to do so, an attempt was made, in 1867-69, to correct the village papers for all villages of which the zamíndárs were willing to pay the cost; and a deputy collector was appointed to carry out this idea. The staff appointed was inadequate, and arrangements for supervision scarcely existed. After going on for about two years the matter was dropped. This revision, known by the name of Baldeo Bakhsh, the deputy collector appointed to carry it out, comprised 430 villages in the present Ballia district. The field maps of Baldeo Bakhsh were drawn to scale and are very good; and the village papers prepared by him are a great improvement on what they superseded. But they were never sufficiently tested, and cannot be confidently trusted. It has also to be borne in mind that this revision, carried out on behalf of the zamíndárs, was not a revision of settlement as contemplated by the Revenue Act, and, therefore, these records are not authoritative; that is to say, a record of *śr*, for example, in these papers is no proof that the land is *śr*. As only a minority of the zamíndárs of the district agreed to pay the cost, and, as there was no means of compelling them, this revision laboured under the radical defect that it could not include the whole district.

At the same time that this was taking place, the preparation of village papers for parganah Lakhnesar was undertaken, under the orders of Government, by Munshi Dobi Parshád, the tahsildár of Rasra, and was completed. Here, again, the maps were the best part of the work. Numerous errors were, on examination, found in the papers. This partial failure was due, as in the previous case, to insufficient supervision, the tahsildár being expected to carry on the ordinary work of his tahsil in addition to the revision of settlement of the most difficult parganah in the provinces. Of the partial failure of this record as a record of proprietary tenures, *vide infra*. The above remarks, it should be stated, apply only to that portion of Ballia which until 1879 belonged to Gházipur.

At length, the Government, having overcome the difficulty of the ways and means, agreed to a cadastral survey and regular revision of settlement of the Gházipur district. The parganahs of Lakhnesar, Kopáchít, Kharid, Ballia,

and Doāba were brought under settlement by G. O. No. 1148, dated 5th July, 1880. The work was entrusted to the collector, aided by two deputy collectors, and may be completed in 1885. The real work of preparing the village papers only began in November, 1882. The cadastral survey of these parganahs began in December, 1880, and is now (June, 1883) almost complete. The grant for the cadastral survey is Rs. 1,95,616 for both Ghāzi-pur and Ballia districts, and for settlement work it is, for Ballia district only, Rs. 1,65,796.

No statistics are available from which an accurate idea can be obtained, for the whole district, of the extent to which, during

#### Alienations.

British occupation, the ownership of land has been transferred. Partial statistics, however, embracing parganahs Sikandarpur and Bhadāon, are available. Even in temporarily-settled districts, where protracted investigations have been directed to this subject, little reliance could be placed upon the statistics after they were collected. As an indication of the market price of land, sales at auction afford a very unsafe test; whereas, with regard to private sales, the recorded price is very frequently more or less, according as the object of the parties is to defeat the stamp law or a possible claimant by right of pre-emption, than the one actually paid. Any deductions, therefore, that we might draw from the statistics, if we possessed them, of the whole district, would require a large margin for error. Taking the statistics that we possess, it would seem that the following prices per acre were during the year mentioned realized in the parganahs (Sikandarpur and Bhadāon) to which those statistics refer :—

					AVERAGE PRICE PER ACRE OF LAND.				Percentage of area allotted to total area.
Period.					By private sale.		By auction sale		
					Total area.	Cultivated area.	Total area.	Cultivated area.	
					Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
1798-1815	...	..	...	...	...	...	1 2 3	1 11 6	12.67
1816-31	...	...	...	...	...	...	3 0 11	4 6 8	1.15
1832-47	...	...	12 14 6	22 15 11	...	...	3 11 1	5 10 9	9.56
1848-58	...	..	19 13 9	31 2 0	...	...	4 14 9	10 11 10	2.24
1859-69	...	...	22 6 6	30 0 6	...	...	9 10 7	14 15 6	8.08
1870-79	...	...	33 1 0	51 4 9	...	...	10 4 1	16 4 10	12.14

The total number of transactions on which the above averages were struck amounted to—private sales, 1,725; public sales, 338. The record as regards

the period preceding the mutiny is very imperfect, as is at once evident from the fact that only 96 private sales are included in the period before 1858. Defective though they are, the figures nevertheless point to a steady increase in the value of land, and they warrant the assertion that that value has more than doubled since 1847.

The above remarks refer only to a portion of the district ; but from a statement prepared by the collector for the whole district, showing the alienations by private sale that have occurred during the 12 years 1871-82, some idea of the great fluctuations in the average price, year by year, may be obtained. These are shown below :—

Year.	PRIVATE SALE.			
	Revenue-paying lands.		Revenue-free lands.	
	Number of cases.	Average price of land per acre.	Number of cases.	Average price of land per acre.
		Rs. a. p.		Rs. a. p.
1870-71	190	04 2 3	...	...
1871-72	180	48 11 7	0	72 5 4
1872-73	247	24 3 0	4	74 6 9
1873-74	298	26 14 11	...	...
1874-75	308	28 11 4	2	76 0 0
1875-76	275	73 2 11	4	70 0 0
1876-77	220	47 0 6	5	145 9 11
1877-78	244	61 15 7	2	270 0 0
1878-79	331	59 3 10	9	92 3 8
1879-80	173	15 10 4	12	76 12 2
1880-81	276	30 2 10	...	...
1881-82	198	43 3 8	...	...

By far the larger proportion of these transfers, both as regards number and area, took place in the western half of the district. The area of revenue-free lands transferred was, compared with the other class, very small, the largest in any year being 88 acres in 1879-80. What vitiates these tables to a large extent is the tenant-right of which mention has been made above. For example, the proprietary right in land held by a fixed-rate tenant, say at Rs. 2-8-0 per acre, is only worth so many years' purchase of the rental ; perhaps 16 years' purchase, or Rs. 40. If *str* land, however, its rack-rent to an under-tenant might be Rs. 10, and the value Rs. 160; and as, since 1873, an ex-proprietary tenant-right in *str* land has been created, auction-sales are less than ever an indication of the value of proprietary rights in the soil.

The chief landholding castes in the district are the Rājput clans. The parganahs where they are found have been mentioned in the account of the castes (*vide supra*). In the

Landholding castes.

absence of statistics for the whole district, the proportions of the lands held by the other castes cannot be exactly stated. In Sikandarpur and Bhadāon, next to the Rājputs come, among Hindus, the Bhūinhārs; but the area they hold is less than a fourth of that in the possession of the former. Brahmans are shown with about half the area of the Bhūinhārs. The trading castes (Agarwālas, Baranwārs, Kāndas and Khatrīs) had a little less than the Brahmans; and all the other castes together had not as much as the Bhūinhārs. The Muhammadans appear with nearly double the area held by the Bhūinhārs. It would be idle to guess at the proportions in the remaining parganahs. The average share of land held by proprietors can only be stated for the western parganahs. In Bhadāon this average area was 4.71 acres, of which 2.75 were cultivated; in parganah Sikandarpur the total average area was 11.43 acres, of which 7.36 were cultivated.

The chief notables of the district are shown in the accompanying list, which was submitted to Government on a revision of the Darbār list. On the present Darbār list only the five names first mentioned are entered. These names include all really well-to-do and influential zamīndārs in Ballia, resident in the district, and are chosen as, in great measure, *clan* representatives:—

Number.	Name.	Residence.	Estimated income.	Remarks.
			Rs.	
1	Mahārāja Rādha Prasād Singh.	Dumraon, Bhāhabad district	5,00,000	Ujain Rājput.
2	Rājā Thākur Narain Deo.	Haldi, parganah Ballia.	2,500	Haridobas Rājput.
3	Bābu Mahīpāl Bahādūr Singh.	Nagra ...	6,500	Bais Rājput.
4	Bābu Raghnandan Prasad Pānde.	Bairia ...	10,000	
5	Bābu Rādhāmohan Prasad Pānde.	Ditto ...	6,000	
6	Bābu Sheopartāp Narain Singh.	Bānsdih ...	5,000	Naraini Rājput.
7	Shaikh Abdussamad ...	Pharsātār ...	0,000	Largest Muslim proprietor in the district.
8	Bābu Jugalkishor Singh ...	Bānsdih ...	5,000	Naraini Rājput, same family as No. 6.
9	Bābu Deoki Prasad ...	Rasra ...	15,000	Māhajan of Rasra, representative of the wealthy firm of Purandar Lal.
10	Maulvi Muhammad Sharif,	Kataila, Ghāzi-pur district, and Ballia.	7,000	Zamīndār and a leading vakīl at Ballia.

Number.	Name.	Residence.	Estimated income.	Remarks.
			Rs.	
11	Bābu Baijnāth Singh ...	Sheepurdīār ...	3,800	Ujain Rājput
12	Bābu Thākur Singh ...	Manfār ...	5,000	Biwār Rājput, leading zamindār in Manfār.
13	Bābu Beni Singh ...	Sahatwār ...	8,000	{ Kinwār Rājputs, zamindārs of Sahatwār and neighbourhood.
14	Bābu Bisheshar Kunwar ...	Ditto ...	1,400	
15	Bābu Harcharan Singh ...	Hajauli ...	2,400	{ Kacholia Rājputs, leading zamindārs in pargannah Kopāchī.
16	Bābu Sahdeo Narain Singh ...	Chilkhar ...	4,000	
17	Bābu Brijmohan Singh ...	Ratsar ...	2,000	
18	Bābu Kuldīp Narain Singh ..	Jagarsand ...	3,000	Biwār Rājput; has property in Kūch Behār also.
19	Bābu Bansbahādūr Singh ...	Takarsand ...	3,000	Harthobans Rājput.

The following are the names of persons paying more than Rs. 5,000 revenue annually:—Mahārāja of Dumraon, with a rent-roll of Rs. 1,05,704; Bābu Gaurishankar Prasād, Rs. 11,266; Bābu Harshankar Prasād, Rs. 10,870; Bābus Sādho Lāl and Mādho Lāl, Rs. 8,174; Bābu Misri Lāl, of the firm of Furandar Lāl of Rasra, Rs. 5,586; Shaikh Abdussamad of Pharsātār, Rs. 5,073.

A more detailed notice of some important families connected with this district may be of interest, and first in importance is the Mahārāja of Dumraon. Dumraon family. The mahārāja of Dumraon, head of the Ujain clan, traces back his pedigree 87 generations to Rāja Vikramaditya of Ujain, from whom the *sambat* era of the Hindus is reckoned. The first settler in Bhojpur pargannah of Shāhabad district was Rāja Sāmi Sāh, from whom the present rāja is 18th in descent. The mahārāja of Dumraon owns nearly the whole of pargannah Doāba and nearly a third of pargannah Ballia. He is the largest proprietor in the district, and derives more than a third of his income from it. He pays Rs. 89,109 as Government revenue, and has a rent-roll of Rs. 2,82,241. The hereditary estates of the family have been greatly enlarged by judicious private and auction purchases. The present mahārāja, Rādha Prasād Singh, succeeded his father, Maheshwar Bakhsh, in December, 1831, and was installed at Dumraon by Sir Ashley Eden, lieutenant-governor of Bengal, the following February. He is a man of no energy or capacity and takes little or no part in the management of his extensive estates. The Dumraon family is noted for its litigiousness, and, formerly, for its great success in litigation. It is one of the principles of the management to appeal every

adverse decision and carry the case to the highest court of appeal. A tenant or neighbour of the mahārāja, therefore, who has a dispute with him has to reckon upon litigation of unknown length if he carries his case into court, and the knowledge of this must have some deterrent effect even upon persons whose cases are good and sound. As a rule, however, the mahārāja meets with opponents as litigious and obstinate as himself; and the sturdy Rājput and Bhūinhār tenantry in Ballia have, on the whole, maintained their rights and privileges, and hold their land at fair rates.

Harshankar Prasād and Gaurishankar Prasād are descendants of the famous āmil Deokīnandan, of whom some account has been given in AZAMGARH and GHĀZIPUR. The Deokīnandan's descendants. The estates are at present under the Court of Wards; revenue, Rs. 5,054; rent-roll, Rs. 22,136.

The Mahārāni Saranmāi of Kāsimbāzār, Bengal, Member of the Imperial Order of the Crown of India, holds as *jāgīrdārīn* the talukas of Hathaunj and Mundiāri in parganah Khavīd and taluka Duha-Behra, in parganah Sikandarpur. The zamīndārs of Hathaunj and Mundiāri having made default in payment of revenue, their rights were sold in execution of decrees for arrears, and she is now zamīndārīn as well as *jāgīrdārīn*. A full history of the *jāgīr* will be found in Dr. Oldham's *Memoir*, II., 56-60. It was originally known as the *jāgīr* of Kantu Bābu, an alias of Diwān Kishn Kanth Nandi, the confidential private secretary of Warren Hastings. It was bestowed on him by the latter on 10th January, 1785, as a provision for his religious observances, and was to be enjoyed by him and his descendants. The estimated value of the *jāgīr* was Rs. 10,000. At the time of the permanent settlement, the *jāgīr* was in possession of Rāja Loknāth, son and successor of Kantu Bābu. Rāja Loknāth died in 1818, leaving his son, Hari Nāth Rāe, a minor. The estates were, during the minority, taken under the management of the Calcutta Revenue Board and given in farm to Mr. Dacosta, an indigo-planter in the neighbourhood. In 1835, Rāja Hari Nāth Rāe died, and as his son, Kishn Nāth Rāe, was a minor, his estates were again taken under the management of the Calcutta Revenue Board. In 1844, Kishn Nāth Rāe committed suicide. He left no male issue, and by will alienated his property from his widow, the present Mahārāni Saranmāi. Pending an inquiry into the validity of the will, the estates were taken under the management of the Court of Wards. The will was pronounced invalid; but effect had hardly been given to the orders for placing the mahārāni in possession, when the Local Government ordered (G. O.No. 549 of 14th

February, 1848) the attachment of the *jágir* with a view to assessing it to land revenue. A suit was brought by the maharáni to contest the liability to assessment, and on 16th September, 1858, a decree in her favour was given by the judge of Gházipur, and was upheld on appeal by the Sudder Diwáni Adálat on 17th December, 1860.

The estates of Masúma Bibi, heir of Sharíat-ulláh Khán, *jágirdár* of Sonwáni, comprise 14 villages in pargannah Ballia, with a net profit of Rs. 32,700. Sharíat-ulláh, a native of Bardwán in Lower Bengal, was *mír munshí*, or native Persian secretary, of Warren Hastings. The *jágir* was bestowed on him by the latter "in recognition of his zeal, meritorious conduct, and long standing in the service." Sharíat-ulláh died about 1790, leaving two widows, Talámand and Jugna, and two children, a son by the former named Ghulám Khán, and a daughter by the latter named Hasína. On his father's death, Ghulám Khán entered into possession of taluka Sonwáni, and continued so until 1811, when he died, leaving a widow, Manjí Bibi, but no issue. On his death, his estates were divided among his four surviving relatives, *viz.*, mother, wife, aunt, and cousin. In 1812, his cousin Hasína married Tassadduk Husain, sarsishtadár of the magistrate's court of Jaunpur. By him she had one daughter, Masúma, the present *jágirdárin*. After Tassadduk Husain's death, his relative, Jalál Bakhsh, a low-paid vernacular clerk in the Jaunpur civil court, persuaded Hasína, in 1827, to marry him. In the same year Ghulám Khán's widow, Manjí Bibi, died. A long course of quarrel, conspiracy, and litigation followed; this has been treated of by Dr. Oldham (*Memoir*, II., 60-68) with a degree of minuteness that the interest of the subject alone would not justify us in following. In the mutiny of 1857-58, Hasína and Masúma Begams exerted their influence in the service of Government. In 1859, the North-Western Provinces Government adopted the same procedure in this *jágir* as in that of the Kantu Bábu (G.O. No. 927 of 16th July, 1859), and took the Sonwáni taluka into its own possession. Hasína Begam and her husband, owners of a nine-*anna* share, and Masúma, owner of the remaining seven-*anna* share, brought a suit against Government to recover their property, and obtained a decree in their favour from the judge of Gházipur which was upheld by the Sadr Court. After Hasína Bibi's death, a suit was brought against Jalál Bakhsh by Masúma Bibi; in the execution of the decree, Jalál Bakhsh's share was sold by auction on 20th November, 1863, and bought in by the decree-holder, who thus acquired the entire *jágir*. Owing to the extravagance of the *jágirdárin's* family the estate became heavily involved, and at the request of



the proprietor was, in 1869, taken under the management of the Court of Wards. The management by the Court of Wards, after prolonged litigation with the creditors of the estate, has failed to extricate it from debt. The estate is now for sale to liquidate the debts. Ahmad Husain Khán, grandson and only male descendant of the *jágirdárin*, has been taken into Government service as *tahsíl peshkár*.

Raghunandan Prasád Pánde and his two nephews, Rádha Mádhó Prasád and Rádha Mohan Prasád, are Bhúinhárs residing at Bairia. Formerly members of this family were land agents in this district of the *Dumráon ráj* and acquired much property in their own right. They have of late years quarrelled with the mahárája, but one of them still holds some leases under him. Under a decree obtained by the mahárája, Rádhamohan is being slowly sold up; the other two are still moderately well off.

Rájput families.

The chief representatives of the Rájput families are given in the list on a former page.

Proprietary and cultivating rights in the soil of Ballia are held in every variety and complication known to the law. And as the present Rent and Revenue Law of these provinces is mainly a redaction of the law obtaining in, or imposed upon, the temporarily-settled districts, it often proves a Procrustean bed for the actual facts of this district. There are tenures and customs that are not fully or explicitly set forth in the law, and there is not a little difficulty, at times, in ascertaining what particular provision of the law applies to the special circumstances of a case. Another difficulty is felt where the law on the face of it is clear enough, but the customs of the country ignore it. Nevertheless, beneath the tangled web of tenures and varieties of rights in the soil of which the actual cultivator is often happily quite unconscious, there is a real uniformity, which fiscal and legal technicalities obscure, but do not destroy: and this uniformity cannot be too strongly insisted upon.

The land is held in small holdings by the Rájput and Bhúinhár tribes and by the Brahmans that accompanied those tribes when they conquered the country from the aboriginal Bhárs and Cherús. By them the land was reclaimed and cultivated; and the fortunes of war, the changes of laws, and the chicanery of schemers, have not in the slightest degree weakened their connection with it. Whether the sturdy Rájput pays rent direct to the Government for his little holding, or to one of the brotherhood that stands between him and Government, or to the interloping auction-

purchaser that bought up the *zamindári* right in the evil days when a default in paying revenue by the *lambardár* (in whose name settlement of revenue was made) brought whole *talukas*<sup>1</sup> to the hammer, or to the wealthy creditor into whose possession the proprietary right has passed on failure to pay the debts contracted either by imprudence or misfortune, or to the *jágrdár* to whom the Government interest in the revenue has been assigned,—his grip on the soil remains the same. The nature of his tenure, and whether his annual payment on account of it is called rent or revenue, merely affect, just as do the varying seasons, the amount of profit he draws from it. Where his proprietary right has passed away he has, nevertheless, generally managed to maintain his ground as a privileged tenant, like the vast numbers of his fellow-clansmen whose proprietary rights were never acknowledged at all.

The difference between a community of privileged tenants and of *zamindárs* is not very great; for it not unfrequently happens that, owing to the inequality of the original permanent settlement, the rent of a privileged tenant is, in some places, a smaller proportion of the produce of the soil than the Government assessment elsewhere. In Doába there is but one proprietor, the mahárája of Dumráon, and in Lakhnesar every Sengar Rájput in the pargannah is a proprietor. But, owing to the much greater fertility of Doába, the tenants there paying Rs. 3, Rs. 4 or Rs. 6 per *bigha*, are much wealthier men than the Sengars, upon whom the Government demand falls only at an average of 8 *ánas* per *bigha*. There has been discovered no power in the law or the mahárája to raise generally the rents of the communities of privileged tenants. It is useless to enhance, if you cannot collect your enhanced rent; to eject, if you can get no other tenants. Thus, except where the local enmities of adjacent villages have been warily availed of, the cultivators have maintained their position up to the present day, and pay only the old customary rates or reasonable rents to which they have consented. These privileged tenants are still, in all but name, the proprietors of the soil. They mortgage and sell it, and exchange it just as proprietors do.

It would not be right to infer from this that the condition of the cultivators and the cohesion of the village communities is just what it was when the country passed under British rule. On the contrary, our administration, by creating individual

<sup>1</sup> It may be as well to remind the reader that *taluka* or *taluk* carries a different meaning in these Provinces and in Bengal. Here a *talukdár* is the superior landlord, never under the *zamindár*; in Bengal, on the other hand, a *taluk* is commonly (but not always) a holding subordinate to a *zamindári*. See further Field's *Land holding*, Chap. XXI.

property in the soil, and by imposing a force upon the clans stronger than their own, has weakened that cohesion by developing individuality, and by rendering less necessary for protection the bond of tribal union. The permanent settlement was made with the landholding clans by *talukas*, or great assemblages of villages, containing hundreds or thousands of co-partners in interest. Although, in the eye of the law and in the outward form of the tenure, these talukas still for the most part endure and appear as units on the revenue registers, this unity is rather a technicality and an embarrassment; it is a unity that is everywhere broken through, and even where, by operation of the law of partition, it is not cast off altogether, means are found for evading it. The land is not now truly said to be held by clans, or even by communities, but rather by individuals or small families. The mainstay of the small zamindār is his *str* holding; and in respect of his share of the common land, held by tenants, he is liable, if poor, to be ousted from it altogether, and if not, is left to collect from each tenant the share of the rent that appertains to him. In some cases, by an irregular private partition, some tenants are assigned to one shareholder and some to another. In other cases the rent is collected by the leading men of the village (not necessarily by the recognised *lambardārs* only) and goes to pay the Government revenue. Everywhere there is the same struggle to separate the individual from the community, and so avoid a common responsibility. The law of partition is slow, burdensome and costly; and the comparative infrequency of resort to it tends to conceal the extensive practical partition that is everywhere going on.

To pass from this general dissertation to a more particular exposition, the case of Lakhnesar parganah may be first cited. This parganah, containing 134 *mauzas*, belongs to the Sengar Rājputs, and, at the permanent settlement, was settled in the lump with the chaudhris, or leading men, for Rs. 20,501. Omitting to notice here particulars of historical interest given elsewhere, we pass on to the year 1802, when a re-settlement at the same *jama* was made, distributed over 35 *mahāls*. These *mahāls* are not simple aggregates of villages (*mauzas*), but a confused intermingling of *mauzas* and parts of *mauzas*, to an extent believed to be unparalleled elsewhere. Ostensibly, for example, *mahāl* Amarpatli north includes seven villages; but, when the matter comes to be looked into, it will be found that portions of these villages belong to other *mahāls* as well. Thus, parts of the village of Basti belong to eight other *mahāls* besides Amarpatli. On the other hand, besides the villages ostensibly belonging to the *mahāl*, there are portions of 25 other villages, scattered

Complicated tenures in parganah Lakhnesar.

over the parganah, also included in it. So that, instead of comprising the whole of 7 *mauzas*, the *mahál* Amarpatti includes no single *mauza* entirely, and is made up of portions of 32 villages. The reason of this curious interlacing is, probably, that, in the first instance, the division of the parganah into *maháls* followed certain tribal sub-divisions; that is to say, all the land belonging to the descendants of certain families, whether residing together or scattered over the parganah, was created into one *mahál*. This is further complicated by the local custom of interchanging lands. Thus a Sengar resident in Nágpur owning land in Athíla, 10 miles off, would exchange some of his Athíla land with a resident of Athíla owning land in Nágpur. This exchange would in some cases have the effect of bringing the Nágpur land into the Nágpur *mahál* and *vice versa*; but, generally, the *maháldwár* arrangement would not be affected. The interchange of lands has confused whatever bond of family union distinguished the original *maháls*; and even in the beginning, the *maháldwár* arrangement was not a complete distribution by families. We, consequently, find that a man owning land in only one village pays revenue in 5 or 6 *maháls*; and, conversely, a man owning land in a dozen villages may pay in one *mahál* only. Add to this that for some unknown reason the revenue rate fell unequally on the different *maháls* and now varies from 2 ánas to Rs. 1-12-0 per bigha.

Until 1868 no register of proprietors was made for this parganah, and the collection of revenue was a dark matter managed by the *kánungo* and the *pat-wárís*, who, with the aid of numerous *chaprásís*, contrived in some way to make up the total. Nobody in the whole parganah knew what amount was the just quota of any particular proprietor. When a register came to be compiled, it was found, owing to its unwieldiness, to be comparatively useless. The entries and names were estimated at 20,000. This was owing to repetition, as the male population of the Sengar clan in Lakhnesar is only 8,896, and also to the failure to discriminate the personal shares of the shareholders in undivided lands. Thus, to find the revenue payable from an individual bearing the name Rám-bakhsh, it would be necessary to add up a dozen entries in which his name appeared, and as in five or six entries his name would appear in common with others, it would be necessary to ascertain his particular share in those entries, probably an impossible task.

Such is the complicated state of proprietary tenures in Lakhnesar. It may be observed that the complication is for the most part introduced from without, consisting only in the relations between the landholders and the Government. The uniformity underlying it has been already pointed out, and, briefly stated, consists in this, that each individual or small family now

cultivates and depends upon certain well-defined and known lands, independently of all complications of *mauzas*, *maháls* and pedigrees. The common land is managed by a few of the leading men of the village, and its proceeds go in common expenses for charity or rejoicings, or towards payment of the Government demand. The *lumbardári* arrangement, that is, the collection of revenue through a headmen, who in turn collects from his co-sharers and gets a percentage for his trouble—a system that works well in some districts, but has in general broken down in Ballia—was never even attempted in this parganah. By a special arrangement a *sazdwal* or agent was appointed by Government, and paid Rs. 1,200 a year by the Sengars to collect the revenue of the parganah. This payment has since been amalgamated with the Government demand, and the collections are made by the *tahsildár* of Rasra.

In the adjoining parganah of Kopáchít the first division is into talukas. Of these the principal are Chit, Firozpur, Hajauli, Garwár, Chillkahr, and Ratsar, held all by Kausik and Karoholia Rájputs.

The position of the original landholders in taluka Garwár has been simplified to their disadvantage by the loss of their proprietary rights. These passed into the hands of Deokinandan the *ámil*, whose descendants are Harshankar Prasád and Gaurishankar Prasád, the latter a lunatic and the former a spendthrift. The estate, as already mentioned, is now under the management of the Court of Wards.

Taluka Chit likewise passed by auction sale into the hands of the Bairia Pándes; but the ex-zamíndárs murdered their agent and generally behaved so turbulently that the auction-purchase (a rather iniquitous business in itself) was, for the benefit of both parties, cancelled, and the original zamíndárs (Kausiks) were restored. The distribution of land, and the rights of the zamíndárs, were confused and unequal, and the heroic remedy of a partition has been applied, resulting in the formation of 27 perfect *maháls*, of which 12 are sub-divided into 46 imperfect *maháls*, making a total of 73 *maháls*, perfect and imperfect.

The tenures in other talukas in Kopáchít and the other parganahs of the district are those known as *pattidári* and imperfect *pattidári* and described in the Azamgarh notice. Some of the talukas are divided by regular, perfect or imperfect, partition, carried out by the court; and all are sub-divided into *pattis* by a *khetbat* division, which gives every *pattí* a greater or less share in every *mauza* and every quality of soil. *Khetbat*, or division by fields, is the plan universally followed in partitions, regular

or irregular, in this district; and it has always been found impossible to get the sharer to agree to compact partitions, such as would give to each sharer a single compact tract as his individual share. The sharers invariably insist upon retaining their own scattered *shr* holdings, and upon having their share made up of patches of every description of land, waste or cultivated, that is to be found in the *mahál*. A partition map in this district is, therefore, a most variegated picture; much as if a sheet of paper were splashed at random with 10 or 12 different colours.

In contrast to this excessive distribution of proprietary right, which, as we have already remarked, tends to assimilate the condition of proprietors and privileged cultivators, may be set off the great property held by the mahárāja of Durnáon, which is preserved from breaking up by a family custom of primogeniture. A large portion of this is hereditary in the family, and the rest has been acquired by purchase at a cheap rate. Nearly the whole of the rája of Haldi's ancestral property has in this way passed over to the mahárāja. The Rájput and Bháínhar tenantry, however, hold their lands on generally easy terms. The mahárāja is also the chief proprietor in Bhojpur and Bibia parganahs in Sháhabad, across the river; and thus owns the greater portion of both sides of the Ganges for its course in this district. As a consequence of this, a special arrangement has been made with him by Government, in variation of the ordinary rule, whereby his assessment is not open to revision on account of changes by alluvion or diluvion. In the long run, and over a series of years, the gain from alluvion must be equalized by loss from diluvion; and, therefore, the one is set off against the other.

As the permanent settlement was the charter of the zamíndárs, so the revision of settlement by Mr. Raikes, in 1839-41, may be regarded as the charter of the tenantry. All the tenants whose ancestors are found recorded as cultivators in those records, are now secured as fixed-rate tenants, for there is no evidence attainable to prove that their tenancies began after the permanent settlement. Until completion, however, of the present revision of records, it will not be possible to state what proportion fixed-rate tenancies bear to the whole, but it is known to be very considerable. A tenure peculiar to the eastern portion of the district is the *ganwádh* (of uncertain derivation, a corruption, perhaps, of *gánw-wárá*). The normal form of this tenure is the grant at a fixed rent of a whole village, or definite tract within a village, to a community of Brahmaus. Where this can be inferred to have existed

*Ganwádh and tika istim-ráti.*

at the permanent settlement, the tenure is proprietary; in other cases the precise definition and legal quality are rather doubtful. *Ganwádhs* may originate by grant, as above mentioned, by purchase, or even by mere usurpation on the part of the village headmen. In the last case it is confused with, and generally indistinguishable from, the *tká istimrári*, or 'perpetual lease,' another not unfrequent tenure in which a whole village or definite part of it is leased to the *mukaddám*, or headman, at a fixed rent. In the case of *ganwádhs* and *tkás*, the status of the under-tenants that pay rent to the *ganwádhdárs* and *tkádárs*, is somewhat obscure, and has to be determined, when dispute arises, by the investigation of each particular instance. For it may happen that the under-tenant is a mere tenant-at-will, incapable by law of acquiring occupancy right by lapse of time, or he may be a fixed-rate tenant whose holding dates before the *ganwádhs* or *tká*, or he may have acquired occupancy right under a *ganwádhdár* whose own tenure is recognised as proprietary. Another tenure verging on the proprietary is the '*árázi* English,' grants of land at low rents to sepoys in the old company's service, made by the zamíndárs at the instance of the Government. In Sikandarpur and Bhádón there are similar quasi-proprietary tenures, of which the holders are known as *árázidárs* and *mushakh-khasídárs*. [See Azamgarh].

Mr. Vaughan found that more than 90 per cent. of the tenant-hold land paid cash rents in the two parganahs Sikandarpur and Bhádón. The custom of taking rent in kind is unsuited to any but upland rice-lands or to very low land liable to flooding, where, in either case, the crops are precarious. As a rule, cash-rents are not fixed with reference to the crops grown; but this rule has exceptions, a special rate being in many estates levied for sugarcane and poppy. A further account of the customs that regulate the fixation of rent will be found under AZAMGARH. The circumstance of high-caste tenants paying a lower rate than other castes is brought out by the figures collected at the recent revision.

Ordinary rents are at a rate per *bigha*, and the standard *bigha* of the district is the Duncan *bigha*, which is '6179, or nearly two-thirds of an acre. The lineal measure corresponding to this square measure is the *lathá* =  $8\frac{1}{2}$  feet. But as often as not the rent is calculated on the village *bigha*, an indeterminate area of fluctuating dimensions, which, within the same village, may sometimes be less, sometimes greater than, and sometimes equal to, the standard *bigha*. The fact seems to be that the village *bigha* is now a mere hypothetical area for the purpose of calculating the rent, and was a device for preventing the alteration of the rent when the survey of the district was made in 1840.

Thus, if a tenant cultivated 10 *bigbas* at Rs. 2 per *bigba*, and at the survey it was found that his holding contained 11 standard *bigbas*, then, to preserve intact both rent-rate and total rent, the entry of his holding would continue to show an area of 10 village *bigbas*. As the old area was rather a rough estimate than an actual measurement, the village *bigba* would necessarily vary in nearly every holding.

In some villages in Doába, to the rent thus calculated is added an item called *batla*, or discount, which records the fact that rent was formerly paid in the Gaursháhi rupees current in Bengal; and, when the currency was changed to the company's rupee of lesser intrinsic value, this *batla*, or discount, was added to the rent. Doába, it will be remembered, originally belonged to Bengal. In other villages, again, in Ballia parganah only, there is an addition of *adhkattia*, a term explained to mean  $2\frac{1}{2}$  *gathas* or *biswas* (*arháti gatha* being corrupted into *adhkattia*), and to refer to the custom of levying rent for  $2\frac{1}{2}$  *biswas* more per *bigba* than the actual area that the tenant might hold. This cess is generally considered illegal now, although, originally, it was perhaps a way of calculating the rent analogous to the fictitious village *bigba*. *Gadw-kharch*, or village expenses, is an item frequently added to the rent; and where it has always obtained, is considered legal. The *bigba* is divided into 20 *biswas*, and the *biswa* into 20 *dháras*; but in the eastern part of the district the *biswa* is more commonly called a *kottah*, as in Bengal; and a measure of two *biswas*, called a *mandal*, is frequently used.

The chief article of trade is sugar, which is manufactured in the district and is exported chiefly to Bengal, but partly to Agra and  
 Trade. Bombay. Oilseeds, gram, wheat, and coarse country cloths are exported to Bengal; the imports in return being rice, spices, cloths, iron, salt, &c. Wheat is exported both east and west. As regards the avenues of traffic, the greater part of the district produce finds its way by boats down the Ganges and Gogra. On the former there are two principal wharves, one at Ballia and the other at Shukul Ohhapra. On the Gogra are also two, Manfar and Beltara, of equal importance to those on the Ganges, but overshadowed by the thriving mart of Rivilganj at the junction of the Ganges and Gogra. No registration of this traffic has ever been made. Besides the traffic on the Ganges and the Gogra, that of the Sarju, which joins the former, deserves mention. Rasra is the chief place of trade for this river, with which it is connected by unmetalled roads. The chief exports from Rasra are sugar, shellac (*chappra*), and impure carbonate of soda (*sajji*). These go, in the rains, by boat from Pardhánpur on the Sarju,  $4\frac{1}{2}$  miles from Rasra; in the cold and



dry season, by road to Bazar, 24 miles, and to Gházipur, 30 miles. Carbonate of soda (*sajji*) is manufactured in the neighbourhood of Rasra, and is despatched by boat along the Sarju to Bengal. The extent to which the railway on the opposite side of the Ganges from Ballia is made use of for the local traffic cannot be exactly stated, but it is believed that, owing to the want of good communications, it is inconsiderable.

The manufactures of the district are sugar, opium, country cloth, indigo, saltpetre, and *sajji* (impure carbonate of soda); but the first is of most importance. In and near the town of Sikandarpur, *atar* of roses and essential oils of sorts are manufactured; these are exported to Bengal. No detailed description of the methods of manufacture of any of these products, except that of *sajji*, need be given here, as they have been amply treated of in the AZAMGARH and GHÁZIPUR notices.

All the indigo trade is at present in the hands of natives, with the exception of a branch, at Parmandapur, of the Gahmar concern, whose head-quarters are in the Gházipur district, and two other branches of the same concern at Kapuri and Sariya.

The number of sugar refineries in the district is exceedingly large, those (having a net profit of Rs. 500) assessed to license tax in 1882-83 being 571. In Sikandarpur alone Mr. Vaughan found 318 refineries in 119 villages, and one village, Siwán, had as many as 25. It should be noted that only *chhni* is made in this district and not *misri* or crystallized sugar. The manufacture is so important and so well established that large imports of *gír* are made from Sháhábád to supply the refineries.

As regards the manufacture of cotton cloth the figures are not constant, but some idea may be formed from Mr. Vaughan's estimate, as regards Sikandarpur, of the condition of this manufacture. In the whole pargannah he found 934 looms in 233 villages. None of the villages contained more than 50 looms, so that the industry, though widely spread, is a strictly rural one. It is said also to be steadily declining. Some specialities in the way of extra-fine or extra-strong cloth are not now procurable.

There are 465 crude saltpetre factories in the district; the quantity annually manufactured is estimated at 16,475 maunds. Most of the factories are in pargannahs Kharál and Sikandarpur, each of these pargannahs having some 200 works, while the rest

are scattered sparsely over the other parganahs of the district. The quantity of saltpetre refined in the district is estimated at 5,000 maunds. There are six refining factories : two in parganah Kharid, at Bānsdih ; and four in parganah Sikandarpur, two at Chichor, near Bilaunja, and two at Behra, near Belthra.

The quantity of *sajji*, or impure carbonate of soda, manufactured in Ballia is estimated at 11,400 maunds. The factories, 50 in number, are all in the parganahs of Bhadāon, Lakhnesar, and Kopāchil, and the south-west corner of parganah Sikandarpur. Mr. D. Reid, Inspector of the Ghāzipur circle of the Salt Department, describes the manufacture of *sajji* as follows :—

“ The *reh* soil is first scraped up and collected into long narrow beds (*kidri*), of about one yard broad by 2 to 4 yards long. Water is then poured on it and allowed to stand for two or three days, till the sun has brought all the *sajji* properties to the surface. The surface is then scraped carefully up and collected in heaps near the place where the boiler is intended to be made. A large hole is dug in the ground, say, for a medium-sized boiler, 15 feet broad, 25 to 30 feet long, and about 4 feet deep. Into this hole pillars of mud (clay) are erected at equal intervals all over it. On the top of these pillars, clay and straw arches, like the beams of a roof, are made ; and when the whole is perfectly dry, the boiler is put on it. This boiler consists of a matting made of all the straw and refuse that can be procured, well-bound together, and plastered over twice or thrice with clay. When dry it is carefully lifted on to, and fitted over, the rafters of the excavation above-noted. Sides of the same material are constructed and carefully fitted all round it, so that none of the heat can escape from its lower edges. The sides and inside are then plastered with clay again, and when dry the pan is ready.

“ The *reh* collection is then thrown in, and water added till it attains the consistency of thin gruel. The fire is then lighted at both ends of the excavation, and a strong heat applied for some 20 to 30 hours. During the process of boiling, and as the carbonate of soda melts, the refuse mud is carefully raked out and water added as necessary. After the *sajji* has been prepared, the whole is allowed to set and cool ; when set, water is thrown on it to expedite the cooling. The *sajji* is then in a cake from one end to the other of the boiler. It is then broken up into large pieces and taken out. A new boiler has to be made for every operation, but the excavation and pillars last for a whole season.”

The villages where markets are held once or oftener in the week are exceedingly numerous, but it will suffice to mention here those assemblages that combine religious observances with traffic in worldly goods. Of these the Ballia fair (Mela Dadri) is the one which has more than local celebrity, and is attended by people from a considerable distance. A fuller account of it is given in the separate article (see *BALLIA TOWN post*). The others are given below :—

Place.	Parganah.	Date.	Average (approximate) attendance.	Ostensible religious object
Rudarpur ...	Ballia ...	13th Phāgūn and Baisākh	2,000	Shoorātra.
Deokali ...	Ditto ...	Ditto ...	10,000	Ditto
Bhirugāram ...	Ditto ...	30th Kārtik or full moon.	300,000 to 500,000	Bathing in the Ganges.
Shankarpur ...	Ditto ...	24th Chait ...	4,500	Worship of Devī.
Maniār ...	Kharid ...	18th Baisākh ...	15,000	Bathing in the Gogra on the Akshaitiā.
Chhatanul ...	Ditto ...	13th Phāgūn ...	4,000	Shoorātra.
Bālpur ...	Ditto ...	Ditto ...	12,000	Ditto.
Asegāh ...	Ditto ...	Ditto ...	15,000	Ditto.
Bishanpura ...	Doāba ...	30th Kārtik ...	15,000	Bathing in the Tengarāhā nālā on the full moon.
Lachmīpur ...	Ditto ...	13th Phāgūn ...	1,000	Shoorātra.
Rasra ...	Lakhnesar ...	From Kuāi sudi 1st to Kuāi sudi 10th.	7,000	Rāmlīlā.
Ditto ...	Ditto ...	From 1st to 10th Muharram.	4,000	Muharram.
Ditto ...	Ditto ...	On Sunday in Baisākh.	2,000	Mela of Ghāzi Mīān.
Ditto ...	Ditto ...	After every 5th or 7th year.	14,000	Mela in honor of Nāth Bābā celebrated by Rājputs.
Lakhnesardh ...	Ditto ...	On Sundays in the month of Sāwan.	2,000	Assamblage at the tomb of Sayyid Shāh Jamāl and Sayyid Shāh Kamāl.
Uchhehra ...	Kopāchī ...	24th Chait ...	5,000	Rāmnauamī.
Sonādīh ...	Sikandarpur ...	Ditto ...	20,000	Ditto.
Sikandarpur ...	Ditto ...	From 1st to 10th Muharram every year.	7,000	Muharram.

The average wages during the half-year ending 31st December, 1882, for syces and horse-keepers was Rs. 4 monthly; for carpenters and blacksmiths, Rs. 7-8-0 monthly or 4 ānas daily; and for agricultural labourers, Rs. 4 monthly or 2 ānas daily.

The statement of prices for a series of years given in the *AZAMGARH* notice may be taken as applying generally to this

district. It will suffice here to give the prices of the principal commodities at two periods in the year 1882-83 :—

Articles.	Average weight purchasable for one rupee on.					
	15th March.			15th October.		
	M	s.	c	M	s.	c.
Wheat ... ..	0	10	4	0	16	8
Barley ... ..	0	30	0	0	25	0
Rice, best sort ... ..	0	10	0	0	10	0
„ common ... ..	0	22	8	0	15	0
Gram ... ..	0	28	12	0	26	4
<i>Dāl</i> , arhar pulse ... ..	0	16	4	0	10	4
„ <i>māsh</i> or <i>urd</i> pulse ... ..	0	17	8	0	15	0
„ <i>mūng</i> pulse ... ..	0	8	12	0	7	8
<i>Gur</i> (unrefined sugar) ... ..	0	15	0	0	15	0
<i>Ghī</i> ... ..	0	1	12	0	1	10½
Sarson (rapeseed) ... ..	0	18	12	0	18	12
Cotton ... ..	0	2	8	0	2	8
Salt ... ..	0	0	0	0	11	4
<i>Bhāsa</i> (corn husk, chaff and straw) ... ..	3	30	0	3	35	0
Grass ... ..	1	22	0	2	20	0
Firewood ... ..	2	30	0	2	20	0

There is nothing special to the district to be noticed regarding money-lending and interest.

As regards weights and measures, the local ser weighs 103 tolas, that is, is just one-fourth heavier than the common ser of 82 tolas. As regards the coinage, the *Gorakhpuri paisa*, a thick square disc of copper, is invariably used for small transactions, the Government coin having a very restricted circulation. The value of the *Gorakhpuri paisa* varies from time to time, but ordinarily 80 go to the rupee, or 5 to an āna.

The accounts of receipts and expenditure have been, up to the current financial year, incorporated with those of Ghāzipur. District receipts and expenditure. The following figures, however, will show the receipts and expenditure under the heads mentioned :—

Receipts.			Charges.		
1881-82.			1881-82.		
Rs.			Rs.		
Land-revenue ... ..	6,34,200		Revenue courts ... ..	38,054	
Cession ... ..	97,211		License-tax ... ..	108	
License-tax ... ..	28,945		Record funds ... ..	1,260	
Record funds ... ..	3,490		Charges for the service of rent	2,443	
Process-serving fees ... ..	1,319		„ suit processes.		
Magisterial fees and fines ... ..	5,101		Criminal courts ... ..	14,361	
Pound receipts ... ..	1,158		Pound charges ... ..	380	
Ferry ... ..	16,215		Miscellaneous ... ..	100	
Miscellaneous ... ..	431				
Total ... ..	7,87,486		Total ... ..	57,604	

The position of this district as regards the local self-government measures lately introduced is one of deficit as follows :—  
 Local rates<sup>1</sup> and local self-government. The balance of local cess available (1882-83) for local expenditure was Rs 73,440. When from this is deducted Rs. 7,150 for general establishments, &c. (*viz.* district post, lunatic asylums, inspection of schools, training schools, district sanitation, and the district contributions to the Department of Agriculture and Commerce), there remains available for expenditure under local control Rs. 66,290. The normal expenditure, however, on the various heads made over to local control except public works (*i. e.*, on education, medical charges, and village watchmen) amounts to Rs. 60,990, leaving a surplus of only Rs. 5,300 available for local public works. Under a recent resolution (C 272B.-R., dated 25th January, 1883), the normal expenditure on public works has been fixed at Rs. 22,000, and for 1883-84 a special grant of Rs 20,000 has been made.

There is only one municipality in the district, at Ballia itself, and eight house-tax towns, *viz.* Turtipúr, Sikandarpur, Rasra, Reoti, Bairia, Sahutwár, Maníar and Bánsdih. The aggregate income of the Ballia municipality in 1881-82 was Rs. 11,861 (including a balance of Rs. 3,770 from the previous year), and the aggregate expenditure Rs. 9,250. Ballia municipality largely depends upon the profit realised from the annual fair. The income and outlay of the house-tax towns will be found in the Gazetteer articles on each.

During the year that the income-tax was levied, Ballia was included in the Gházipur district, and the figures for it, as at present constituted, are not available. The license-tax levied in the district (under Act II. of 1878) yielded in 1881-82 a gross sum of Rs. 28,295 ; and after deducting the cost of collection the net produce of the tax, according to the official report, was Rs. 26,982. The incidence of taxation per thousand of the total population was Rs. 76·6 in towns with population exceeding 5,000, and the number of persons taxed per thousand was 2 ; while in smaller towns and villages it was only Rs. 51·4, and the number taxed 2 in 1,000. Judged by the net collections Ballia ranked seventeenth in the north-west provinces in 1881-82.

Excise is levied under Act XXII. of 1881 (repealing Act X. of 1871) and Act I. of 1878. A brief account of the North-Western Provinces excise system has been given under CAWNPORE. The following figures show the receipts in rupees for the year 1880-81 :—license fees for vend of opium, 15 ; still-head duty, 12,756 ;

distillery fees, 7; fees for license to sell native or English liquor, 12,940; drugs, 7,983; *madak* and *chandu*, 55; *tári*, 13,386; opium, 184; fines and miscellaneous, 10; gross receipts, 47,336; gross charges, 482; net receipts, 46,854. In September, 1881, the outstill system was introduced into Ballia tahsil (which then comprised half the district); and the following year it was extended to the whole district. The settlement of outstills made in September, 1882, was for Rs. 1,02,875 against Rs. 25,703, the proceeds under the distillery system for 1880, the last year it was in force.

Stamp duties are collected under the Stamp Act (I. of 1879) and Court Fees Act (VII. of 1870). The following figures give Stamps. in rupees for the same year as the last the revenue under this head:—*hundi* and adhesive stamps, 784; blue-and-black document stamps, 23,796; court-fee stamps, 86,167; duties, penalties and miscellaneous, 686; total receipts, 1,11,433; gross charges, 1,103; net receipts 1,10,330.

In 1880-81, there were 3,463 documents registered under the Registration Act (XV. of 1877); and on these fees (and fines) to the amount of Rs. 6,684 were collected. The expenses of establishment and other charges amounted during the same year to Rs. 1,466. The total value of all property affected by registered documents was Rs. 10,88,879, of which Rs. 10,17,490 represented immoveable and the remainder moveable property.

The number of criminal cases disposed of during the calendar year 1881 amounted to 855, and the number of revenue cases Judicial statistics. disposed of amounted in 1880-81 (*i.e.*, the year ending 30th September, 1881) to 3,600. The local civil courts are the munsifs of Ballia and Rasra; but for purposes of civil jurisdiction the district is included with Gházipur, and separate statistics of civil cases affecting this district cannot readily be obtained.

The medical charges are in great part incurred at one central and one branch dispensary. The former is at Ballia and the Medical charges. latter at Rasra. They are both of the first class. The total district expenditure on dispensaries was, in 1881, Rs. 7,194, of which 58.9 per cent. was defrayed by Government, the rest being paid from municipal funds, interest on investments, and subscriptions. The total number of patients, both indoor and outdoor, in 1881, was 22,030, of which 15,455 were Hindus and 6,575 Musalmáns. The average daily attendance was 225.89: and the ratio per cent. of men, 51.79; of women, 21.55; and of children, 26.66.

At the central dispensary 163 major operations (116 on the eye) were performed. Seven pounds of cinchona febrifuge, at a cost of Rs. 116, was distributed on account of the fever epidemic, and a charge of Rs. 247 was incurred on account of the cholera outbreak.

The principal causes of mortality during the years 1880 and 1881, and the number of deaths from each cause, are shown in the following table:—

Year.	Fever.	Small-pox.	Bowel complaint.	Cholera.	Injuries.	Other causes.	Total.	Proportion of deaths to one thousand of population.
1880 ..	12,229	70	192	108	518	555	14,079	22.29
1881 ...	27,977	874	121	981	445	1,661	31,959	34.99

The statistics of vaccination for the year 1881-82 are as follows:—  
 Vaccination. average number of vaccinators employed, 9; total number of persons successfully vaccinated, 11,103; cost to Government, Rs. 996.

The account which the materials at our disposal permit us to give of the early history of the tract included in the present district of Ballia, a district constituted, the reader will remember, only from the 1st of November, 1879, is a very meagre one. Our knowledge of the inhabitants of this tract, before the Muhammadan conquest, is limited to the traditions of Bhar and Cherá occupation.

Early inhabitants. We need not enter here upon the apparently hopeless task of ascertaining who these people were, but that the names have some foundation other than the invention of a later age seems to be borne out by the existence of numerous ruined forts that are almost invariably connected with them in the legends and folklore of the present inhabitants. The localities where these remains are found have already been mentioned under the head *ARCHEOLOGY* in Part III. All the traditions point to the Bhars as the earliest known occupants of the western part of the district, including parganahs Sikandarpur, Bhadkón, and Lakhsesar, while the eastern parganahs are assigned to the Cherás. These supposed aboriginal tribes were ousted from their lands, and perhaps reduced to serfage, or, as some authorities are inclined to think, to a great extent absorbed by the various tribes of Rájput invaders, who were doubtless accompanied or followed by Brahmans and members of other Hindu castes. Thus the Sangars were, by tradition, the conquerors of the Bhars in parganah Lakhsesar, although no date can be assigned to the conquest; the Harihobans

(or Hayobans) similarly overcame the Cherús in the Ballia and Kharid parganahs, and in their case something approaching accuracy in dates may be presumed; the pedigrees of the Haldi family making this event happen between the 16th century (*vide supra* p. 29). It was a century later (*circa*. 1623 A.D.) that Sikandarpur and Bhadāon parganahs were overrun by the Bais Rájputs under their leader Bhimsen. It would seem, however, that there were Hindu and even Muhammadan settlers there when the Bais invaders came. [See separate notice of Sikandarpur parganah *post*.] Kopáchit, again, preserves strong traditions of Cherú rule, the ruins at Pakká Kot being pointed to as those of a Cherú chief Mahípa's stronghold, when he ruled over the country north of the Suruhá lake. The Karchulia and Kausik clans of Rájputs seem to have occupied this part of the district, but no trustworthy traditions have survived regarding the time or circumstances of their conquest of it.

Two names of places in this district, those of Haldí and Kharid, are mentioned in Sir H. M. Elliot's extracts from the Muhammadan historians. The first of these references is to the *Táríkh-i-Jahán Lodi*, (V. 90) where Sultán Bahlol (died 1488 A.D.) is said to have arrived in the town of Haldí and there to have heard of the death of a near relative. After passing some days there in mourning he went on to Jaunpur. The other reference is to the *Tuzak-i-Bábari* (IV., 283), where the Emperor Bábar records the fact that when halting in the parganah of Arra<sup>1</sup>, he received information that "the army of Kharid was encamped at the junction of the Ganges and Sarú (Gogra) on the farther side of the river Sarú, where they had collected 100 or 150 vessels." Bábar states that he regarded this as a hostile demonstration on the part of the Bengal ruler, with whom he says he was then at peace, and intimated to the Bengal ambassador, who came to wait on him in his camp, that "his master's dominions should suffer no harm, either by land or by water," provided that the army of Kharid was withdrawn; and the Emperor offered to send some Turks to accompany them on the march. From Erskine's Bábar (page 500 *et seq*) we learn that the warning was not taken, but that an action ensued in which Bábar defeated both the Afgháns and the Bengal army, or "the Kharid army, as it was called." The date of this event is not given exactly, but it was apparently about 936 Hijri (1529 A. D.), a year or so before Bábar's death<sup>2</sup>. The passage is mainly interesting from the confirmation it appears to throw upon

<sup>1</sup> In Erskine's *Bábar* (p. 500) this name is given as "Ari, a district lying between the Ganges and the Son at their confluence, in Behár." There we also read that Bábar was at this time occupied in pursuing Sultán Mahmúd and other Afghán chiefs who were in rebellion. <sup>2</sup> Dr. Oldham devotes several paragraphs to the description of Bábar's proceedings in this district. See *Ghazipur Memoir*, Vol. I., pages 76-79.



the tradition, to be mentioned presently, which makes Kharid to have been at that time the seat of a governor under the Bengal King. In a note to the passage, just quoted, the editor writes: "Kharid appears to have included the country on both sides of the Gogra near Sikandarpur, and thence on its left bank down to the Ganges." No authority is quoted for this remark, but it is apparently taken from a footnote to Erskine's *Báber*, page 502, and chimes in most thoroughly with the local traditions. At the present day the visitor to that part of the Ballia district will find ruins of former habitations or other buildings, almost continuously from Sikandarpur to the village of Kharid on the Gogra.

Little is recorded even by tradition regarding Sikandarpur, that little being summed up in the statement made in Part I. as to the derivation of the name from Sikandar, the Lodi Emperor of Dehli, although it is doubtful if he ever visited the place, and a legend regarding the fort that has been given in the separate notices of Sikandarpur (*post*). But of Kharid tradition has a great deal to say, and, if it is to be believed, the place was a town of some importance as recently as 150 years ago. As the matter is one of tradition, the native compiler of the account<sup>1</sup> may be permitted to tell his own story, which is as follows :—

"The tract of country of which the eastern boundary reaches to the outskirts of Bánsdih and the western to the village of Khaira in the suburbs of Turtipár, was the seat of a magnificent city called Ghazanfarabad.<sup>2</sup> It lay in the dominions of the kings of the east (Bengal), whose relatives held its viceroyalty. Sikandar Lodi, who erected a fortress at Sikandarpur, a town called after him, was one of the viceroys of this city. Ghazanfarabad was situated on the banks of a branch of the Gogra river, and the beautiful stream flowed below the lofty houses of the rich courtiers and other officers of the realm. The main stream of the Gogra passed by the bázár of Gothmá, which at present forms the western boundary of the Sháhhabad district. The natural features of the country have since completely altered, and a streamlet, by the name of the Gandak, flows in that place. The present town Darauni was originally a muhalla of this city and bore the name of Dúránagar. To the west of it on the banks of the river there was a large muhalla named *Umrpur*, which was occupied by Musalmáns.

<sup>1</sup> Munshi Muhammad Khalil, Deputy Collector, Ballia, who states that his narrative is based on his own knowledge of the tradition and on the researches of Maulavi Bakshish Ahmad, in whose family the office of Kázi was hereditary during Muhammadan rule, and with whom some historical records of the city are said to be preserved. He also quotes a work called the *Majma'-ul-Irshád*, compiled by Maulavi Saif 'Ali in 1183 Hijri (1749 A. D.) <sup>2</sup> This would be a distance of about 30 miles, but due allowance for oriental hyperbole must be made, and perhaps the country subject to the governor of Kharid and not the city was really intended by the author of the *Majma'-ul-Irshád*, from whom this description professes to be taken.

It is now called Ammarpur. The ruins of the old muhalla are no longer visible with the exception of that of a large mosque with three arched roofs."

Among the former residents of this ancient city is mentioned, by the writer just quoted, one Khán A'zam Khán, who is said to have held the office of 'mukhtár' of Kharid, commander of the army, and *Amir-ul-'umra* (chief noble). To him is attributed the building of a large mosque, the date of the foundation of which and the name of the sovereign in whose time it was built, were engraved on a black marble slab. This slab, according to an account given to Mr. Whiteway, a former Assistant Magistrate in Azamgarh, was found near the Gogra. It is now fixed in the northern wall of the mausoleum of Rukn-ud-din Rukn 'Klam in Kharid. The inscription is cut into the stone, which measures about 36 inches in length by 20 inches in breadth and 2 in thickness. The character in which the inscription is engraved is that known as the Toghra, but it will be more convenient to give it here in the ordinary Arabic character. The version of the text that follows has the authority of the late professor Blochmann, having been published by him in his learned *Contributions to the Geography and History of Bengal* [Journal of the Bengal Asiatic Society, XLII, page 296]. The translation given by Mr. Blochmann has been added to in parts where there were blanks or omissions. (The additions having been kindly supplied by Mr. M. S. Howell, C.S., and Vindhyeshwar Prasád, tahsildár of Ballia.)

لا إله إلا الله محمد رسول الله قال النبي صلى الله عليه وسلم من بني مسجد في الدنيا  
بني الله تعالى له سبعين قصرًا في الجنة \* المتأسس لهذا المسجد في عهد الملك العادل  
ناصر الدنيا والدين أبو المظفر نصر تشاه بن حسون شاه السلطان جعل الله في زمرة عباده  
أمر المعجدين وهو خزانة عظيمة مختار خان سر لشكر درة خريد في شهر الرجب ٢٧ سنة ثلث  
و ثلثين و تسعمائة \*

*Translation.*

["The text," writes Mr. Howell, "presents difficulties. In the second line the word المتأسس is post-classical, and when used, means 'the founded', not 'the founder.' 'The founded,' however, makes no sense." Other difficulties occur which need not be enlarged upon.]

"There is no God but God; Muhammad is the apostle of God. The prophet (God bless him and give him peace!) said 'whoso buildeth a mosque in the world, God will build for him seventy palaces in paradise.'

"The founder of the mosque, during the reign of the just king, the defender of the faith and of the world, Abu'l Muzaffar Nusrat Sháh, son of Husain Sháh, the king (may God set him among the company of His servants!) is "Khán-i A'zam Khán, *Mukhtár* of Kharid. In the month of Rajab, 933 Hijri, 27th of the reign." [Mr. Blochmann reads the latter part differently, viz. "\_\_\_\_\_ is the great Ulur (Uluh), i. e., the great Khán—Khán, Commander of the district of Kharid. On the 27th Rajab, 933 (20th April, 1527)]."

Mr. Blochmann remarks on this inscription that it "confirms the histories according to which Nusrat Sháh (the 22nd of the independent kings of Bengal)

extended his authority over the whole of Northern Behár; and, as Kharíd lies on the right bank of the Gogra, Nusrat Sháh must have temporarily held sway in the Azamgarh (that is, in the part that is now the Ballia) district." But beyond this inscription there is nothing to establish the fact of the Bengal King having pushed his frontier so far to the west, and the limits usually given to the independent Bengal Kingdom make it end much further east, although it doubtless varied under different rulers.

Nusrat Sháh, the Bengal King mentioned in the inscription, who is supposed by Mr. Blochmann to have reigned from 927 to 939 Hijri (1520 to 1538 A.D.) reigned long after Jaunpur rule. the re-absorption of the Jaunpur kingdom into the Delhi empire, an event which happened in 1476 A.D. During the brief period (1394 to 1476 A.D.) of the existence of that kingdom, part at least of the tract included in the present Ballia district fell under its rule, which, as we know from inscriptions, extended eastwards as far as Behár. But no monument of Jaunpur rule has apparently been preserved and the traditions are silent on the subject.

At the time of the compilation of Akbar's *Institutes*, the whole tract was included in the two *súbas* of Allahabad and Behár, as shown in Part I. *supra* p. 4). Excluding the Doába parganah, which belonged to the Behár *súba* (*sarkár* Rohtás), the remainder fell under the *sarkárs* of Jaunpur and Gházipur. It was mentioned in Part I. ("changes in subdivisions," p. 4) that we have no record of fiscal affairs in these parganahs from the time of the *Áin-i-Akbari* (1596) to the period, about 1722,<sup>1</sup> when they, along with the rest of the Gházipur *sarkár* and the Jaunpur, Benares, and Chunár *sarkárs*, were detached from the viceroyalty (*súba*) of Allahabad and placed under the management of Sa'adat Khán (styled, in the Histories, Burhán-ul-Mulk, a title he received afterwards), the first Viceroy of Oudh. During that interval the Gházipur *sarkár* was for a long time administered by governors appointed from Delhi (see Gházipur), but during the disintegration of the empire after the death of Aurangzob the eastern districts were almost in open revolt, "the zamíndárs taking to the trade of robbery" (Curwen's *Balwanánáma*, p. 2). In the commencement of the reign of Muhammad Sháh (1719) the four *sarkárs* were assigned as a *jágír* to a nobleman of the court, Murtaza Kháu, and, on Sa'adat Khán's acquisition of the management, an agreement was made between him and Murtaza

<sup>1</sup> The date is uncertain. Dr. Oldham, who followed Khair-ud-dín's *Tuhfa-i-Táza* (or *Balwanánáma*), gives 1722 as the date of Sa'adat 'Alí Kháu's appointment as viceroy of Oudh, and says that it was then, or soon afterwards, that the four *sarkárs* mentioned in the text were placed under his management. Khair-ud-dín, however, gives no date. Mr. T. W. Beale (*Oriental Biographical Dictionary*, p. 227) gives the date of Sa'adat Kháu's appointment as 1724 A.D. (1136 H.).

Khán by which the latter was to receive seven lákhs of rupees per annum by way of revenue or rent charge. But Sa'ádat Khán did not himself manage the *sarkárs*; they were first leased to Rustam 'Ali for seven lákhs, and upon a subsequent disagreement arising between them, Gházipur *sarkár* was separated from the rest and given to 'Abdullah on an annual revenue of three lákhs of rupees, in or about 1738 A.D. Gházipur remained under the rule of 'Abdullah, and afterwards under that of his son Fazl 'Ali, until the expulsion of the latter for oppression and misconduct, when the *sarkár* was re-annexed to the other three and placed under Balwant Singh's management; the date of this event is variously given as 1757 and 1761, but probably the latter is correct.

From this time forward the Gházipur *sarkár* remained a part of the territories held by Balwant Singh as a feudatory, first From 1761 to 1790 A.D. of the Oudh viceroy (Nawab Wazír) and then of the East India Company. The Ballia district (excluding Doába) therefore passed under British control in 1775, but British administration did not actually begin until 1794, the date of the agreement with Rája Mahípnarain Singh, the third in succession from Balwant Singh. The Doába parganah had come into British possession ten years earlier, in 1765, when the grant of the *Ducent* of Behár, Bengal and Orissa was made to the East India Company. It was not transferred from the Sháhábád and Sáran districts to Gházipur until 1818. But, although the dates given above are those on which the possession of the district passed to the East India Company, they do not represent the dates of the acquisition of sovereignty for the Crown. Mr. Justice Field, in his recent able treatise on *Landholding and the Relation of Landlord and Tenant in Various Countries* (p. 632), has examined this question and arrived at the conclusion that the date cannot be exactly fixed for the exchange by the Company's officers in India of the character of subjects for that of sovereign, that is, when they obtained for the Crown the rights of sovereignty, because it was effected by gradual change, not by any single occurrence happening on a particular date, but he would fix the beginning of the year 1806 as the time when the sovereignty of the Bengal Presidency was acquired.

The early years of British administration in this district were marked by the introduction of the permanent settlement, to Permanent settlement and Bábú Deokínanndan Singh, which reference has been made in the fiscal history. That settlement dates from the year 1790, but was at first made for ten years, being afterwards extended in perpetuity by Regulation I. of 1795. In 1791 the famous Bábú Deokínanndan Singh appeared on the scene, having been appointed by Mr. Duncan, in that year, to the post of *ámíl*, or collector of the revenues, in parganahs Sikandarpur and Bhadláon and elsewhere. Until 1802

he carried on the artifices so well known in connection with his name, by which, at the expense of the ignorant zamindárs, he acquired the large estates, part of which still remain with his descendants. Even after the system of paid tahsildárs was introduced, the practice of fraudulent sales of estates for fictitious arrears of revenue continued, and the years 1811 and 1812 are remarked upon by Mr. Wedderburn as showing an exceptionally large number of such sales. Dissensions among the shareholders were the proximate cause of this state of things, and these dissensions are traceable to the recognition by the British Government of subordinate rights that had hardly existed in the days of the feudal chiefs. Mr. Wedderburn writes: "One striking effect of the system is almost melancholy when we see men whose fathers kept up the estate of Rájás now reduced to the condition of small *pattidárs* (co-sharers) without wealth or influence, and the large estates divided amongst a numerous kindred in every degree of affinity."

There is nothing to record in the way of history from this time onwards to the mutiny of 1857-58. The Ballia parganah suffered during that period equally with the rest of the Azamgarh and Gházipur districts in which they were then included. The official narrative (by Mr. Taylor, C.S., dated 19th November, 1858) devotes one brief paragraph to events at Ballia, and to those only that occurred in July, 1858. Early in that month Mr. Bax, the Magistrate of Gházipur, marched out to Ballia, his object being to overawe and disperse the bands of rebels, many of them residents of this district, that swarmed into it after the break-up of Kuwar Sini's rebel army. Mr. Bax found no opposition to his advance, although a bridge on the road had been broken by the rebels, and when he reached Ballia he found it empty. Mr. Probyn, the Joint Magistrate, was left in the town with a garrison of Sikhs, and Mr. Bax marched with the rest of his force towards the confluence of the Gogra and Ganges. The rebels came down in large numbers upon the small party and besieged it at Bairia. Finding themselves unlikely to obtain any success, they marched, after a few days, towards Ballia, with the intention of surprising it. Their purpose was, however, frustrated by the rapid advance of Brigadier-General Douglas, who drove them northwards. The parganahs of the Gházipur district north of the Ganges were not finally cleared of the rebels till October, 1858.

Thus ends the brief and imperfect account of the history of this district, for there is nothing deserving mention regarding it under the head of history from the mutiny to the present time. The only important event is that already mentioned, its constitution as a separate collectorate on the 1st November, 1879.

Conclusion.

# GAZETTEER

## OF THE

### NORTH-WESTERN PROVINCES.

#### BALLIA DISTRICT.

#### PART IV.

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**NOTE.**—The above list contains the names of all places with a population, according to the Census of 1881, of 2,000 or upwards, besides those of places of importance on other grounds, such as being police-stations, post-offices, &c. The latitudes and longitudes have been obtained from the most recent survey data. The final vowels of names of places have been marked, when long, in this list, but the marks have frequently been omitted in the text, and the reader's indulgence must be asked for the omission.

**Agraulí.**—Village in pargannah and tahsíl Ballia; lies to the south of the pargannah, three miles south of the Ballia-Bairiá road, and seven miles south-east of the head-quarters' station. Population (1881) 2,522 (1,378 females). It is a village of recent foundation and of small importance. The site must have been at no distant time submerged in the bed of the river, though at the present time the river is three miles distant. The soil is fertile alluvial land. The village was settled, in 1790, with Dábe Brahmans and, except a small share purchased by the Pándes of Bairiá, is still in the possession of their descendants.

**Anjorpur.**—Village in pargannah and tahsíl Ballia; is situated on the left bank of the Ganges, four miles south of the Ballia-Ghászipur road, and six miles west of the head-quarters' station. Population (1881) 2,357 (1,293 females). The village is still owned by the descendants of the Bhúinhár proprietors, with whom it was settled in 1790. It is a purely agricultural village, and at present is suffering from the erosive action of the Ganges. The inhabitants are principally resident zamíndárs of the Bhúinhár caste. There is a primary school, which is moderately well attended.

**Athílá.**—Village in pargannah Lakhnesar, tahsíl Rasra; is situated in the north-western corner of the pargannah, two and a half miles from the head-quarters of the tahsíl, and 20 miles north-west from the civil station. Latitude 25°-54'-04"; longitude 83°-53'-47". Population (1881) 2,241 (1,120 females). This village is still in possession of the descendants of the original Sengar Rájput proprietors. It comprises a large hamlet called Purá Jaipál Rác, which is the centre of a flourishing sugar industry, there being no less than twenty-one sugar factories. Athílá possesses fourteen looms, a primary school, and a weekly bázár.

**Baghaunch.**—Village in parganah and tahsíl Ballia; is situated on the left bank of the Ganges, north and south of the Ballia-Bairiá road, and is eleven miles distant from the sadr station. Population (1881) 2,015 (1,156 females). This village belongs to the Sonwáni taluka; its population consists principally of immigrants from Gáighát and Rudarpur, whose houses were swept away by the river in 1877. It is a purely agricultural village, inhabited principally by Brahmans and Rájputs, and is liable to annual inundation, as the Ganges now flows close to the village site. There is a large mound under a banyan tree which is said to have been raised in honour of a female deity, named Baghaunch, from whom the village derives its name.

**Bahúrá**—Village in parganah Doába, tahsíl Ballia; is situated near the road from Bairiá to Biliá, three miles north of the Ganges, and twenty-two miles from the head-quarters of the district. Latitude  $25^{\circ}43'10''$ ; longitude  $84^{\circ}30'01''$ . Population (1881) 4,529 (2,348 females). It belongs to the Damodarpur taluka, and comprises 13 hamlets (*toła*) which are very much scattered. The inhabitants are principally Lohtamia Rájputs, Bhúlnhárs, and Ahírs. A considerable trade in cattle exists, and there is a sugar factory in *toła* Balwant Chhapra.

**Bairiá**—Principal town in parganah Doába, tahsíl Ballia; is situated in the centre of the parganah, at a distance of twenty miles from the head-quarters of the district. Latitude  $25^{\circ}45'38''$ ; longitude  $84^{\circ}31'39''$ . According to the census of 1881, the site occupied an area of 82 acres, and the population was 9,160 (4,799 females), giving a density of 112 to the acre. Classified according to religion, there were 7,564 Hindus (3,923 females), and 1,596 Musalmáns (876 females). At the time of the permanent settlement the entire town was owned by Rájputs of the Lohtamia tribe, but it has since passed out of their possession. One-sixth is owned by the mahárájá of Dumráon; one-fourth by a retired manager of his, who resides in Súrjapurá; and the remainder by a mahájan of the Sárán district. Next to Koorís, however, Rájputs are still the most numerous class in the town and number over one thousand. The town is said to have been originally a small hamlet, founded by one Bairí Bind and to have thence derived its name. It is situated on the high road from Ballia to Chhaprá and is almost equidistant from the rivers Ganges and Gogra. The nearest railway station, Raghunáthpur on the East Indian Railway, lies sixteen miles to the south, the river Ganges intervening.

The import trade is of no importance, but there is a considerable export trade in sugar and coarse cloth. There are 17 sugar refineries in the town, the produce of which, together with that of the surrounding villages, is exported



to Agra and Calcutta. Of looms there are no less than 350 ; the cloth manufactured goes principally to Lower Bengal. Shoes made by Chamárs are sent to Ballia, Gházipur, and Dumráon. Having little or no import trade of its own, the town derives its supplies of grain and English cloth from a large bázár, which is held twice a week at Rániganj, a place about two miles to the north-east. This bázár attracts imports, in sufficient quantities to meet the demands of the whole parganah, from Rivilganj, an important emporium of trade, situated beyond the Gogra in the Sáran district.

Bairiá is little more than a conglomeration of mud-built houses, traversed by one good street from east to west. The principal residents are a Bhúinhár family, known in the district as the Pándes of Bairiá. They were formerly agents for the mahárájá of Dumráon on this side of the Ganges, and their substantial house on a raised foundation is the most conspicuous object in the town. A first-class police-station and a primary school are provided with suitable masonry buildings ; there are also an imperial post-office in the town and a large mud-built sarái, on the high road, for the convenience of travellers to and from the Sáran district. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 329 from the preceding year, gave a total income of Rs. 1,189. The total expenditure amounted to Rs. 601, of which the principal items were Rs. 378 on police and Rs. 136 on conservancy. The returns gave 1,268 houses, of which 908 were assessed with the tax ; the incidence being Re. 0-15-2 per house assessed, and Re. 0-1-6 per head of population.

**Ballia.**—South-eastern tahsil of the district, comprising parganahs Ballia, Doába, and Kopáhlit East. The total area of the tahsil, according to the latest official statement (1881), was 371·5 square miles ; of which 280·1 were cultivated, 23 cultivable, and 68·1 barren. Of the cultivated area, 75·5 square miles were irrigated and 204·9 unirrigated. The area paying Government revenue or quit-rent was 348·3 square miles, of which 258·6 square miles were cultivated, 22·4 cultivable, and 67·3 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 2,65,832 ; or, with local rates and cesses, Rs. 3,21,575. The amount of rent, including local cesses, paid by cultivators was Rs. 6,35,824. According to the census of 1881, the tahsil contained 496 inhabited villages : of which 191 had less than 200 inhabitants ; 113 between 200 and 500 ; 100 between 500 and 1,000 ; 56 between 1,000 and 2,000 ; 19 between 2,000 and 3,000 ; and 12 between 3,000 and 5,000. Three towns (Ballia, Bairiá, and Barágáon) and two large villages with scattered hamlets (Sheopurdár and Sonbarsá) contained more than 5,000 inhabitants.

The total population was 345,373 (181,279 females), giving a density of 928 to the square mile. Classified according to religion, there were 321,949 Hindus (168,950 females) ; 23,394 Musalmáns (12,315 females) ; and 30 Christians (14 females). Hindus were distributed among Brahmans, 53,099 (28,253 females) ; Rájputs, 50,620 (25,707 females) ; Banias, 24,183 (13,037 females) ; and " other castes," 194,047 (101,953 females). The principal Rájput tribes are Karcholiá, Jayobaus, Lohtamiá, and Donwár, of whom the Karcholiás numbered 3,976. Among the other castes, Káyasths numbered 7,200 ; Bhúinhárs, 17,960 ; Ahírs, 32,864 ; Kauhárs, 18,589 ; Malláhs, 8,141 ; Sonárs, 4,336 ; Dusáds, 10,643 ; Hajjúms, 4,778 ; Telís, 8,562 ; Chamárs, 14,962 ; Bhárs, 6,885 ; Bindis, 3,467 ; Kamhárs, 3,712 ; Barháis, 3,099 ; Koerís, 21,604 ; and Lohárs, 4,462. Amongst the total population, 61 persons were returned as insane, 134 as deaf and dumb, 726 as blind, and 240 as lepers. The educational statistics for the same period show that there were 5,950 males who could read and write, of whom 440 were Muhammadans.

The occupation statements show 60 male adults engaged in the learned professions ; 583 in domestic service ; 3,213 in commerce ; 8,523 in tilling the ground and tending cattle ; 80,439 in petty trades and the mechanical arts ; and 6,903 as labourers. Of the total population, 6,785 are entered as land-owners ; 55,640 as agriculturists ; and 91,737 as engaged in occupations other than agriculture.

A detailed account of the tahsil will be found in the notices of the parganahs which it comprises.

**Ballia.**—Middle parganah of the tahsil of the same name ; is bounded on the north by parganah Kharid, on the west by parganah Kopáchit, on the east by parganah Dotba, and on the south by the river Ganges, which separates it from the district of Sháhábád in Lower Bengal. The total area of the parganah, according to the latest official statement (1881), was 178·9 square miles ; of which 141·8 were cultivated, 10·2 cultivable, and 26·9 barren. Of the cultivated area, 23·6 were irrigated and 118·2 unirrigated. The area paying Government revenue or quit-rent was 158·7 square miles ; of which 122·8 were cultivated, 9·8 cultivable, and 26·1 barren. The amount of payment to Government, whether land revenue or quit-rent, was Rs. 1,56,482 ; or, with local rates and cesses, Rs. 1,84,397. The amount of rent, including local cesses, paid by cultivators was Rs. 3,13,758. According to the census of 1881, the parganah contained 278 inhabited villages : of which 89 had less than 200 inhabitants, 79 between 200 and 500, 57 between 500 and 1,000, 32 between 1,000 and 2,000, 14

between 2,000 and 3,000, and 5 between 3,000 and 5,000. Only one town (Ballia) and one large village with scattered hamlets (Sheopurdár) contained more than 5,000 inhabitants.

The total population (1881) was 197,791 (104,734 females), giving a density of 1,105 to the square mile. Classified according to religion, there were 182,870 Hindus (96,912 females); 14,891 Musalmáns (7,808 females); and 30 Christians (14 females). Hindus were distributed among Brahmans, 37,185 (19,973 females); Rájputs, 24,006 (12,552 female); Banias, 14,302 (7,664 females); and other castes, 107,377 (56,723 females). The principal Rájput tribes are Donwár, Kinwár, Hayobans, Chandel, and Bais, of whom the Donwár numbered 3,199. Among the other castes, Káyaths numbered 4,252; Bhúinhárs, 10,461; Ahírs, 15,816; Kabárs, 10,214; Malláhs, 4,952; Sonárs, 2,935; Dusádhs, 6,353; Hajjáms, 2,875; Koerís, 10,275; Lohárs, 2,559; Telís, 4,603; Chamárs, 7,087; Bhárs, 2,827; Binds, 2,206; Kumhárs, 2,141; and Bahháis, 2,027. Amongst the total population 36 persons were returned as insane; 51 as deaf and dumb; 332 as blind; and 93 as lepers. The educational statistics for the same period show that there were 2,353 males who could read and write, of whom 312 were Muhammadans.

The occupation statements show 56 male adults engaged in the learned professions; 440 in domestic service; 1,918 in commerce; 3,398 in tilling the ground and tending cattle; 45,529 in petty trades and the mechanical arts; and 4,622 as labourers. Of the total population, 3,837 are entered as land-owners; 29,721 as agriculturists; and 51,341 as engaged in occupations other than agriculture.

In ancient times this parganah is believed to have been in the possession of the Oherús or Rajbhárs, who were ousted by Rájputs, many of whom belonged to the Hayobans tribe. The chieftain of this tribe was known as the Hayobans rájá, whose principal stronghold was at Haldi, and who in the course of time usurped the rights of his weaker brethren. In the time of Akbar the parganah probably consisted in great part of forest land, with isolated patches of cultivation; in the *Institutes* (1596) it is mentioned among the maháls (that is, parganahs) of the Gházipur Sharki sarkár. There is reason to believe that at this period the rájá of Haldi was recognized by the Mughals as sole proprietor of the whole parganah. After British occupation, which dates from 1775, the settlement, afterwards declared permanent, was made in 1790 by the ámil, Pandít Rámchand. It was based on the *daul dahsani*, or statement of the total

revenue and cesses payable in each of the previous ten years, and was revised by Mr. Duncan himself, who visited the parganah in 1791. Mr. Duncan's principal difficulties appear to have arisen from the claims of rival zamíndárs to engage for the Government revenue. The rájá of Haldi, Bhuábal Deo Ji Bahádar, who was in the receipt of a málikána allowance of Rs. 16,000, as a compensation for having been deprived of his zamíndáti in Ballia by Balwant Singh in 1760, had retained possession of certain talukas. His claims to these were, however, opposed both by the ámil and by the descendants of the original zamíndárs. Mr. Duncan settled five of these disputed estates, having an area of about 16,000 acres, with the Haldi rájá at a revenue of Rs. 24,165; and the remainder with the *mukaddams*, or village headmen, who were the descendants of the original Rájput zamíndárs.

In deciding between rival claimants to engage for the Government revenue, the rights of all village landholders and co-parceners, who had, since the cession of the province to the company in 1775, held possession, by way of farm or otherwise, of their hereditary lands, were recognized in preference to the claims of farmers who were not hereditary proprietors. The settlement was made for four years on an increasing revenue-demand (*jama*) which might, at the option of the lease-holder, be confirmed for the six succeeding years. All lease-holders (*putta-dár*) were assured that so long as they continued to pay the revenue regularly according to their leases they should not be liable to any further demand during their lives. In 1795 these quarternial and decennial leases were declared to be perpetual.

In the year 1839 the first revenue survey of the parganah was carried out, there having been up to that time no record of the limits of villages and maháls. In the following year (1840) a complete set of records was prepared by Mr. Raikes, who by the assessment of previously unassessed lands and the resumption of revenue-free grants enhanced the total revenue from Rs. 1,43,755 to Rs. 1,49,047, being an increase of Rs. 5,292. To the moderation and equity of Mr. Duncan's settlement, strong testimony is borne in Mr. Raikes' report. The number of maháls, which at the permanent settlement was only 104, had increased to 136 at the time of Mr. Raikes' settlement, and is now 379. To the operation of the law in facilitating the partition of estates held by coparcenary bodies is to be attributed the fact that in little more than 40 years the number of separately held estates has nearly trebled. It is difficult to say when the limit of minute subdivision of the land will be reached.

Subdivision into tappas has never apparently been known in this parganah owing doubtless to its having been owned as a single estate by the rājās of Haldī. It is, however, divided into *talukas*, of which there are 16 worthy of notice. The talukas of Haldī, Ghāghāt, and Karnāī, which were settled in 1790 with the rājā of Haldī, are now in possession of the rājā of Dumrāon. The Dighar and Durjanpur talukas, which at the time of the permanent settlement belonged to Hayobans Rājputs, have now passed entirely into the hands of strangers, the former being now owned by the mahārājā of Dumrāon. The talukas of Takarsar, Raipurā, and Jamuan are still in the possession of the descendants of the original Hayobans Rājput proprietors, though in the latter taluka (Jamuan) they have been to some extent supplanted by purchasers of the Kāyasth and Kalwār castes. The Basantpur taluka, important from the fact of its including in its area the vast Surahā lake, has in great part passed from its original Bhūinhār proprietors into the possession of Donwār Rājputs. The Ser and Rahuā talukas have passed out of the possession of the original proprietors, Kinwār Rājputs; while in the Chhātā and Midhā talukas the clan still holds its ground. Taluka Sheopurdhar is still in possession of Ujain Rājputs, heirs of the original proprietors; and the Sonwānī taluka or jāgīr is held by descendants of the Musalmān jāgīrdār under the guardianship of the Court of Wards, but the estate is almost hopelessly insolvent. The history of the Sonwānī jāgīr, which was bestowed by Warren Hastings upon his Persian secretary (*mīr munshī*), Shari'atullāh Khan, has been given in the district memoir [Part III, *supra* p. 57]. The nominal value of the jāgīr, when it was granted, was Rs. 8,000 per annum, but the grantee was able at once to realize Rs. 31,000 from it.

The parganah is noted for the fertility of its soil and the energy of its agriculturists who form the bulk of the population. The tenantry consists mostly of occupancy tenants and tenants at fixed rates whose tenure is considered better than proprietary right. There are also many *ganwadhārs*, or holders under the *ganwādh* tenure, which has been described in the district notice (*supra* p. 63). The majority of the resident zamīndārs are petty co-sharers and holders of *śr*, or land which they cultivate themselves or by their servants. The money-lenders, sugar manufacturers, and other successful traders, whose number is insignificant, are well off; and a considerable number of the zamīndārs and occupancy tenants are rather better off than the corresponding classes in the western districts. But the mass of the population are poor; for fertile

as the soil is, it cannot support in comfort so dense a population as 1,105 to the square mile. There is probably no tract in the North-Western Provinces, purely agricultural, as Ballia is, which supports so enormous a population. The surface of the country is nearly flat with a gentle slope from north-west to south-east. In consequence of changes in the course of the Ganges the southern boundary of the parganah differs considerably from what it was at the permanent settlement, and every year undergoes a greater or less modification. One of the most notable of these changes occurred in 1876, when the greater part of the old town of Ballia, together with the mosque, English school, and dispensary, was undermined and carried away by the river. A cadastral survey of the parganah was commenced in the year 1880 and is nearly finished. On the basis of this survey a new record-of rights is in course of preparation, which will, it is hoped, simplify the remarkable complications that attend litigation in this parganah, if it does not also reduce the amount of it.

**Ballia.**—Capital of the district, tahsil, and parganah of the same name; lies

Position, area, and population, in 25°-43'-44" north latitude, and 84°-11'-12" east longitude; is situated on the left bank of the Ganges, a little to the east of its confluence with the Sarjú. It is distant east from Gházipur 42 miles, south-east from Rasrá 20 miles, and north from Dumráon railway station 13 miles, with all of which places it is connected by indifferent unmetalled roads only, not open for wheeled traffic during the rainy season. According to the census of 1881 the area occupied by the site of the municipality was 2,484 acres, and the total population was 15,320 (7,422 females), giving a density of six to the acre. In 1865 the population was returned as 10,820, and in 1872 as 8,521; but as the area taken differed at each census, these figures are useless for comparison. The municipal area, however, includes a number of adjacent villages. The area that contains the town proper had in 1881 a population of only 8,798 (4,214 females), of which the following particulars may be given. Hindus numbered 7,448 (3,573 females), and Musalmáns, 1,340 (641 females). There was only one Christian, who was of the male sex. The number of inhabited houses was 1,584. Distributing the population among the rural and urban classes, the returns show 289 landholders, 104 cultivators, and 8,405 non-agriculturists. The following is a statement of occupations in the Ballia municipality followed by more than 40 males<sup>1</sup> :—

(I) Persons employed by Government or municipality, 370 : (III) ministers of the Hindu religion, 120 : (XII) domestic servants, 318 : (XVI) boat owners and boatmen, 340 : (XVIII) landholders, 166 ; cultivators and tenants, 662 ; agricultural labourers, 73 : (XIX)

<sup>1</sup> Roman numerals indicate the classes in the census returns.

horsekeepers and elephant drivers, 51 ; (XXIX) weavers, 121 ; calico printers and dyers, 93 ; tailors, 48 ; bangle sellers, 66 ; barbers, 64 : (XXX) corn and flour dealers, 134 ; confectioners (*hulodis*), 51 ; greengrocers and fruiterers, 93 ; grain parchers, 91 ; tobaccoists, 48 : (XXXII) oil manufacturers, 83 : (XXXIII) manufacturers of earthenware, 43 ; gold and silver-smiths, 99 ; blacksmiths, 49 : (XXXIV) general labourers, 448 ; persons in undefined service (*naukars*), 176 : (XXXV) beggars, 85.

The name of the town is said to be derived from Balmik or Válmiki, a Hindu poet, whose shrine is said to have formerly

The old town.

existed here. The old town of Ballia was almost entirely

destroyed by the erosive action of the Ganges between 1873 and 1877 ; the whole of the better-built part of the town, the old mosque, the English school, and the dispensary were all swept away, and the river encroached to within 500 yards of the tahsili and kutcherries. The various efforts to control the current and save the town that were made by the engineers, proved entirely unavailing. In 1877, however, the set of the current changed, and there is good reason to expect that the main stream will run in future at a considerable distance from the town. In the rains the river still runs under the town and some crumbling of the banks takes place. Although the town may be considered safe for the present from further encroachment, it will always be liable to it. There is no permanent rocky bank of *kankar* to the Ganges from Baxár throughout its course in this district ; the river sways through the district in a serpentine course that is never the same for two consecutive years, and is always cutting away its banks on one side or the other.

The new town of Ballia is built chiefly in a quadrangle, of which the southern longer side is the Ballia-Bairiá road. Houses

The new town.

stretch along both sides of this road for about a mile

and a half. The other roads of the quadrangle and the intervening spaces are not yet completely occupied. In the middle of the northern side of the quadrangle, a handsome masonry circular bázár has been constructed. A mud-walled sarái of mean appearance has been built for the accommodation of travellers. The English school has been rebuilt, though after a very unpretentious fashion, and also a new dispensary. The other public buildings of Ballia are the combined tahsili, munsifi, and police-station, constructed like a fortalice, and the new kutcherries for the district staff

Notable for its religious, but in no way for its architectural importance, is

Temple of Bhirugásram.

the temple known as Bhirugásram (lit. 'the hermitage of Bhirug'), which commemorates a famous ascetic of these parts. Bhirug (or, more correctly perhaps, Bhirgu), according to the Hindu legend on the subject, was a son of Bramha ; when at the commence-

ment of the *Kaliyuga* the Ganges became a sacred river for pilgrimages, and Nárada, an elder brother of Bhirug, mentioned this spot as being particularly holy and efficacious, he came and dwelt here. Dardar, his disciple, in order to preserve the holiness of the place, went to ajudhia and brought from thence the Sarjá. Other *munis* (saints)—Garg, Parásar, Kalo, Bashisht, Atri, Kausik, and Gautam—also came to the neighbourhood, attesting the sacredness of the place for ten miles round. The efficacy of the waters was proved in the case of a swan sent by Brahma, which became a man upon drinking the water of the Ganges here, and a crow which became a swan. Hansnagar (town of the swan), a village five or six miles east of Ballia, is said to take its name from this tradition. [The above is the local version of the legend; for the classical account of Bhrigu, the vedic sage, see Dowson's *Classical Dictionary*, *s.v.*] The changes in the course of the river have produced changes in the position of Bhirug's temple, which was built on its present site about six years ago, having formerly been much further south, where the river now flows.

The old town was not divided into quarters or wards (*muhallá*), but extended over four villages (*mauza*); of these one (Turk. *Quarters*. Ballá) was entirely swept away by the river; and the other three (Tájpur, Bankatá, and Bijaipur) have lost a considerable portion of their area. The new town is divided into six *muhallas*, of which the names and probable derivations are as follows:—

Name of <i>muhalla</i> .				Derivation.
1. Satiwára	...	...	"	From the shrines of Hindu widows who sacrificed themselves there.
2. Robertganj	...	...	...	From the <i>chauk</i> or circular bázár built by the officiating Collector, Mr. Roberts.
3. Bhangáram	...	...	...	From the temple of Bhirug Muni.
4. Tájpur	...	...	...	From mauza Tájpur.
5. Kázipura	...	...	...	From mauza Kázipura.
6. Bálmik	...	...	...	From the shrine of the hermit Bálmik.

Besides these *muhallas* of the town proper, the municipality also includes the following villages and hamlets:—Bijaipur, Chhapra Guru Narain, Bidua, Chhapra Bahorkhán, Kanspur, Ramipur, Mauni Mahi, Chhapra Basantpáure, Wazirapur Tola Bibhekhi Thákur, Dhannauli, and Kásimpur.

The town of Ballia possesses no masonry drains; shallow trenches extending along the sides of the streets take their place. *Sanitation.* The want of a regular system of drainage is the less felt in consequence of the nature of the soil, which is porous and rests on a bed of pure sand. The result is that the ground absorbs the moisture quickly and dries in a few hours after the heaviest rain. The town is considered healthy;



the water is good, and amply supplied from wells and also from the Katehar nadi and the Ganges.

Education receives as much attention as the size and importance of the place require. Elementary English is taught in the school already mentioned in Part III. (p. 45), which is classed by the Educational Department as a "middle class Anglo-vernacular" school. The number on the rolls is about 175. Primary vernacular education is given in the same school and also in nine indigenous schools.

A society, under the name of the Ballia Institute, has recently been established, its first meeting having been held on the 7th of August, 1881. There are about 65 members, comprising Government officials and pleaders residing in Ballia and zamindars from various parts of the district. Meetings are held twice a month. The objects of the institution are to enable the intelligent and respectable of all religions and denominations to meet and associate on equal terms, and to afford them facilities for making their wants known to the Government through proper channels. At the ordinary meetings lectures and speeches are delivered on subjects of public interest, religious discussions being strictly prohibited. Members on admission are required to pay a donation of not less than two rupees, and a monthly subscription of not less than eight annas. Several newspapers, in English, Urdu, and Hindi, are supplied for the use of members. The income of the society amounts to over Rs. 40 per month, and there is every hope that it will in time develop into a useful and prosperous institution.

The manufactures of Ballia are insignificant, and consist principally of coarse cloth, sugar, and iron and brass utensils. There are 38 looms and 12 sugar refineries in the town. But as a mart for the export of sugar it stands among the first, and the leading manufacturers of the district have agencies here. Most of the sugar goes to Calcutta, Agra, and Dacca. Among other exports to Calcutta are oil-seeds and clarified butter (*ghi*). The chief imports are rice, which comes in great quantities from Gorakhpur and Lower Bengal, and cloth, which comes from Calcutta and Ghazipur. The traffic is carried partly by the Ganges and partly by rail, *via* Dumraon; its extent cannot be gauged, as no measures have been adopted for its registration. The whole trade is concentrated at the Golá Ghát, which is within the limits of the municipality; the shifting nature of the river bank prohibits the erection of any permanent buildings for the accommodation of traders. The improvement of inland communications and of the road to Dumraon would do much to develop the trade and increase the prosperity of the town.

The Ballia or Dadri fair has arisen from the assemblage of pilgrims to bathe in the Ganges at this spot, and especially at the junction of the Sarjú and the Ganges, on the rising of the full moon of the month Kártik (October-November). It is held on a large open plain, on the bank of the river east of Bhirng's temple, and is attended by from 100,000 to 300,000 people. Shops of all sorts and descriptions are put up in regularly laid out streets, and there is an especially large number (over 50,000) of cattle for sale. Horses, tents, and palanquins are disposed of in considerable numbers, and people from all the country round lay in their annual provision of clothing, haberdashery, jewellery, &c. Of late years very efficient police and sanitary arrangements have been made at the fair; the expense is met by a slight cess upon the shopkeepers and horse-dealers. Details of the income and expenditure in 1882 were as follows :—(1) Receipts: from bullocks, Rs. 4,074; from horses, Rs. 435; from shops, Rs. 1,360; total Rs. 5,869. (2) Expenditure: collection, Rs. 317; police, Rs. 427; conservancy, Rs. 433; miscellaneous, Rs. 337; total Rs. 1,514. The fair lasts for ten or eleven days, but the concourse of people is only remarkable on the two days preceding and the two days following the full moon.

Ballia was created a municipality under Act VI. of 1868 in November, 1871, having previously been a chaukidári town under Act XX. of 1856. The municipal committee consists of 15 members, of whom five sit by virtue of their office and the remainder by election. The income of the municipality is derived from a license-tax and house-tax, falling in 1881-82 at the rate of Re. 0-2-3 on net receipts per head of population, and this is supplemented by the proceeds of taxation, levied at the annual Dadri fair held within the limits of the municipality. The total income in 1881-82 was Rs. 7,419. The total expenditure in the same year was Rs. 7,678, the chief items of which were original works (Rs. 3,463) and police (Rs. 1,377). In 1882 a tax on circumstances and property was substituted for the license-tax and house-tax.

There is nothing to add to the account of the town's local history given in the district notice and in the first part of this description.

**Bálupur.**—Village in parganah Kharíd, tahsíl Bánsdíl; lies in the north-western corner of the parganah, south of the Maníar-Sikandarpur road; is distant 20 miles from the civil station, and ten miles from the head-quarters of the tahsíl. Latitude 26°-00'-17"; longitude 84°-09'-03". Population (1881) 2,625 (1,441 females). It is a village in the Bálupur taluka, which

formed a portion of tappa Havell Kharid before the transfer of that tappa to parganah Sikandarpur in 1837. When the town of Kharid was plundered and ravaged by the Musalmáns of Sikandarpur, the hereditary kánúngo, who then resided in Kharid, deserted that town and settled at Bálupur, which was his *dihát ndukár*. The entire village is still in proprietary possession of the descendants of the kánúngo, in whose family the office of kánúngo of parganah Kharid is still held. The inhabitants are principally Káyaths and Brahmans. There are one sugar factory and a primary school in the village.

**Bánsdih.**—North central tahsíl of the district; comprising parganahs Kharid and Sikandarpur East. The total area of the tahsíl, according to the latest official statement (1881), was 374·3 square miles; of which 258·6 were cultivated, 47·5 cultivable, and 68·2 barren. Of the cultivated area, 128·4 were irrigated and 130·2 unirrigated. The area paying Government revenue or quit-rent was 353·3 square miles; of which 241·9 were cultivated, 45 cultivable, and 66·4 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 1,80,724; or, with local rates and cesses, Rs. 2,28,079. The amount of rent, including local cesses, paid by cultivators was Rs. 5,26,084. According to the census of 1881, the tahsíl contained 482 inhabited villages; of which 209 had less than 200 inhabitants, 127 between 200 and 500, 74 between 500 and 1,000, 44 between 1,000 and 2,000, 16 between 2,000 and 3,000, and 5 between 3,000 and 5,000. Seven towns contained more than 5,000 inhabitants, viz., Manfár, Bánsdih, Sahatwár, Reotí, Sikandarpur, Pár, and Sisotár.

The total population was 287,352 (147,763 females), giving a density of 768 to the square mile. Classified according to religion, there were 266,754 Hindus (136,868 females), and 20,596 Musalmáns (10,895 females). Hindus were distributed among Brahmans, 31,050 (15,915 females); Rájputs, 38,584 (19,147 females); Banias, 15,645 (8,254 females); and "other castes," 181,475 (93,552 females). The principal Rájput tribes are Birwár, Sengar, Bisen, and Kinwár, of whom the Birwár numbered 5,356. Among the other castes, Káyaths numbered 4,042; Bhúlnhárs, 8,879; Ahírs, 26,922; Kahárs, 15,467; Mallahs, 6,249; Dusádhs, 8,390; Hajjáms, 3,602; Telís, 7,589; Chamárs, 14,987; Bhars, 23,099; Bindis, 3,308; Kumbhárs, 3,060; Koerís, 21,103; Lohárs, 5,450; and Luníás, 7,752. Amongst the total population, 55 persons were returned as insane; 153 as deaf and dumb; 631 as blind; and 158 as lepers. The educational statistics for the same period show that there were 6,226 males who could read and write, of whom 458 were Muhammadans.

The occupation statements show 10 male adults engaged in the learned professions ; 401 in domestic service ; 2,368 in commerce ; 6,420 in tilling the ground and tending cattle ; 67,690 in petty trades and the mechanical arts ; and 8,268 as labourers. Of the total population 5,407 are entered as landowners ; 56,219 as agriculturists ; and 74,388 as engaged in occupations other than agriculture.

A detailed account of the tahsil will be found in the notices of the parganahs which compose it.

**Bánsdih.**—Chief town of parganah Kharid and head-quarters of the Bánsdih tahsil ; lies in  $25^{\circ}-53'-13''$  north latitude and  $84^{\circ}-15'-30''$  east longitude ; about a mile to the north of the Surahá Tál, and ten miles from Ballia. In 1853 the population numbered 7,620 ; in 1865, 6,247 ; and in 1872, 7,319. By the census of 1881 the area was 101 acres, and the total population 9,617 (5,186 females), giving a density of 95 to the acre. Classified according to religion, there were 9,007 Hindus (4,871 females), and 610 Musalmáns (315 females). Bánsdih is situated close to the high road from Ballia, at the point where it divides into two branches, one leading to Manár and Sikandarpur, and the other to Garwár. It is merely a large village clustered round high artificial mounds, called *garh* (fort), on which are built the more pretentious houses of the bábus, or leading zamíndárs. Owing to the low level of the surrounding country, the houses have been chiefly built on raised sites. This renders the town a conspicuous object from a distance, but its internal aspect is impaired by unsightly pits and excavations and the absence of any regular street. The immediate neighbourhood, however, is picturesque, abounding in groves and artificial tanks and being within a short distance of the large natural lake known as the Surahá Tál.

The town derives its chief historical interest from the fact of its being situated in the heart of the country formerly ruled over by the Cherús. Bánsdih itself has no remains or traditions of Cherú rule, but close by, in the deserted village of Doorí, are pointed out the ruins of the stronghold of Mahípa Cherú, who is believed to have reigned over the country when the Rájputs first invaded it. There is also a tradition that the large inland lake called the Surahá Tál, was excavated by the Cherús under a rája named Súrat ; but as the formation of the lake is manifestly due to natural causes, the tradition is only significant as showing how completely the power of the Cherús has been impressed upon the imagination of the people. The town is believed to have been founded by Rájputs of the Naraulá or Narauní tribe, whose descendants are the "bábús" of Bánsdih. In 1841 they were described by the settlement

officer, Mr. Raikes, as "the most influential tribe of Rájputs in the district" A portion of the town passed by purchase into the hands of the Bháínhár *ámil* Deokinandan Síh, whose descendants are in possession. The members of the Bháínhár family have generally resided in Benares, but Bánsdih has ever been their country residence and the head-quarters of their large estate. The bábús of Bánsdih (Narauní Rájputs), who are the chief residents of the town, have suffered the usual consequences of extravagance and litigation. The showy masonry mansions of their ancestors are mostly in ruins, and form an eloquent contrast to the mud-built houses occupied by the families of the present generation.

The town of Bánsdih has been the headquarters of a separate tahsil only since the 10th of April, 1882, and only a temporary building for the accommodation of the new tahsil establishment has yet been provided. There is a first-class police-station in the town and a middle-class school, both provided with masonry buildings, but there are no other public buildings, and the town has no trade of any importance. It is, in fact, over-shadowed as a place of trade by Maniar, one of the most important marts of the district and distant some eight miles to the north-west. Bánsdih is a town with a future, and will no doubt in the course of a few years present a more flourishing and imposing appearance. It has an imperial post-office. Provision is made for the watch and ward of the town by taxation under Act XX. of 1856.

During 1881-82 the house-tax, thereby imposed, together with a balance of Rs. 158 from the preceding year, gave a total income of Rs. 1,036. The total expenditure amounted to Rs. 994, of which the principal items were Rs. 536-8 8 on police, Rs. 233 on public works, and Rs. 90 on conservancy. The returns showed 1,127 houses, of which 491 were assessed with the tax; the incidence being Rs. 1-12-7 per house assessed, and Rs. 0-1-2 per head of population.

**Bánstháná.**—Village in parganah and tahsil Ballia; is situated between the Ohhotí Sarjú and Ganges, two miles south of the Ballia-Gházípur road, and three miles west of the sadar station. Latitude 25°-44'-08"; longitude 84°-9'-40". Population (1881) 2,594 (1,396 females). This village was settled in 1790 with Hayobans Rájputs, who still retain one-half, the remaining half having been purchased by Pachtoríá Rájputs. It is annually inundated by the Ganges. Both the abovenamed Rájput families are in flourishing circumstances.

**Barágáon.**—Large town or village in parganah Kopáchit East, otherwise called CHIT FÍROZPUR, which see.

**Barágáon.**—Village in parganah Kharid, tahsil Bánsdih; lies three miles to the west of the Mairitár-Maniar road; is distant 12 miles from Ballia, and seven miles from the headquarters of the tahsil. Latitude 25°-55'-40"; longitude 84°-10'-55". Population (1881) 2,106 (1,064 females). It is regarded

for revenue purposes as an appanage (*dākhilī mauza*) of Karammar in tappa Majhos, permanently settled with Birwār Rājputs, whose descendants are still in possession. It is not far from the Baberā nāla, which feeds the swamps from which the cultivated lands are irrigated. The inhabitants are principally Telis, under whom a flourishing trade in sugar has sprung up, there being no less than five factories.

**Basantpur.**—Village in parganah and tahsil Ballia; is situated on the western bank of the Surahā Tāl, two miles east of the Balha-Hanumānganj road, and six miles north of the headquarters' station, as the crow flies. Latitude  $25^{\circ}50'12''$ ; longitude  $84^{\circ}10'42''$ . Population (1881) 4,105 (2,160 females). It is the principal village of the Basantpur taluka, which formerly belonged to Rājputs of the Donwār tribe. The taluka was settled by Mr. Duncan in 1790 with Kishn Chand, agent (*gumāshta*) of the notorious Deokinandan Singh, but the original Donwār proprietors took action under regulation I. of 1821 and obtained possession of the greater portion of the estate. The descendants of Bābū Deokinandan Singh still hold a petty share. The village site lies on the western border of the Surahā Tāl, and the whole of the valuable *sidyar* produce of this lake belongs to the proprietors of Basantpur. It is a very flourishing agricultural village. There is a primary school and a bi-weekly market.

**Bhadāon.**—Western parganah of the Rasra tahsil; is bounded on the north and east by parganah Sikandarpur West, on the south by parganah Zahirabad, and on the west by parganah Muhammadabad (Azamgarh district). The total area of the parganah, according to the latest official statement (1881), was 50·4 square miles; of which 29·9 were cultivated, 10·7 cultivable, and 9·8 barren. Of the cultivated area, 28·4 were irrigated, and 1·5 unirrigated. The area paying Government revenue or quit-rent was 50 square miles; of which 29·5 were cultivated, 10·7 cultivable, and 9·8 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 25,508; or, with local rates and cesses, Rs. 31,931. The amount of rent, including local cesses, paid by cultivators was Rs. 69,939. According to the census of 1881, the parganah contained 103 inhabited villages; of which 55 had less than 200 inhabitants, 34 between 200 and 500, 10 between 500 and 1,000, and four between 1,000 and 2,000. No village had a population exceeding 2,000.

The total population was 28,386 (13,779 females), giving a density of 557 to the square mile. Classified according to religion, there were 27,499 Hindus (13,366 females), and 887

Musalmańs (413 females). Hindus were distributed among Brahmans, 1,666 (774 females); Rájputs, 4,722 (2,187 female); Banias, 1,154 (571 females); and "other castes," 19,957 (9,834 females). The principal Rájput tribes are Chauhań, Barahia, Bisen, and Donwár, of whom the Chauhań numbered 1,505. Among the other castes, Káyaths numbered 313; Kumhárs, 378; Ahírs, 3,775; Koerís, 960; Kahárs, 1,090; Dhobís, 233; Hajjáms, 257; Lunias, 2,167; Telís, 698; Lohárs, 557; Chamárs, 4,213; Bhárs, 3,838; and Atíths, 256. Amongst the total population, 20 persons were returned as deaf and dumb, 71 as blind, and 15 as lepers. The educational statistics for the same period show that there were 620 males who could read and write, of whom 14 were Muhammadans.

The occupation statements show no one engaged in a learned profession. There were 98 male adults engaged in domestic service; 110 in commerce; 1,737 in tilling the ground and tending cattle; 6,642 in petty trades and the mechanical arts; and 414 as labourers. Of the total population, 1,445 are entered as landowners; 4,796 as agriculturists; and 7,416 as engaged in occupations other than agriculture.

Parganah Bhadań with an area of 50 square miles, and a population under 30,000, occupies an insignificant space in the extreme south-west of the district. It at one time formed a portion of the Gházipur sarkár, and at the time of the permanent settlement was, together with parganahs Pachotar and Zahúrabad, leased to the famíl Bábu Rúp Sinh, whose prudent administration received Mr. Duncan's warm commendation. In 1837, a few years after the formation of the new district of Azamgarh, parganah Bhadań, then consisting of 125 villages, was transferred to that district and formed a portion of the Sikandarpur tahsíl. Since that time its history has gone hand in hand with that of parganah Sikandarpur. The professional survey and settlement of lapsed farms and resumed revenue-free estates were completed under Mr. R. Montgomery in 1837, and resulted in an increase to the land revenue from Rs. 19,833 to Rs. 25,507. In 1847 a record of rights was prepared by Mr. Wedderburn. In 1874, a cadastral survey was commenced, and on its completion a record of rights was undertaken and finished in 1879. A report on this work was drawn up by the officer entrusted with the operations, Mr. J. Vaughan, Deputy Collector, and has been printed and published along with the Azamgarh Settlement Report. It is replete with statistics and details regarding the agricultural condition of this and the neighbouring parganah of Sikandarpur. These statistics and details have been incorporated, as far as consistent with space, in the district notice. On the formation of the new district of Ballia in November, 1879, parganah Bhadań was, along with

parganah Sikandarpur, transferred to the new district. No alteration has taken place in the total of the land-revenue since 1837.

**Bhalsand or Bharsand.**—Village in parganah and tahsíl Ballia; lies two miles south of the Ballia-Bairia road, and six miles east of the sadr station. Population (1881) 3,950 (2,188 females). It belongs to the Karnai taluka and is a village of great antiquity, said to have been founded by Rámdeo Jī Bahádur, the eighth rájá of Haljí, who, according to the pedigree in possession of the family, was installed in the year 1100A.D. The name is said to be derived from Bharadduáj, a saint (*muní*) whose permanent residence was at Prayág (Allahabad), but who lived for some time at Bhalsand. The present proprietor is the mahárája of Dumnáon; the inhabitants are principally Rájputs and Brahmans. There are two factories for the manufacture of sugar, and a middle-class school, which is one of the best in the district.

**Bigahí.**—Village in parganah and tahsíl Ballia; is situated four miles north of the Ballia-Bairia road, and eight miles north-east of the head-quarters station as the crow flies. Latitude  $25^{\circ}-47'-20''$ ; longitude  $84^{\circ}-20'-16''$ . Population (1881) 2,113 (1,141 females). The site of the village is said to have been formerly a forest, inhabited by Cherús, who were expelled by Bháínahár immigrants. The inhabitants are principally Bháínahárs. The only resident zamíndár is a Nikumbh hájput, who owns one-fourth of the village, the remaining three-fourths being in the possession of the mahárája of Dumnáon.

**Chakiá.**—Village in parganah Doába, tahsíl Ballia; is situated about a mile to the north of the Ballia-Bairia road, at a distance of twenty miles from the head-quarters of the district. Latitude  $25^{\circ}-46'-52''$ ; longitude  $84^{\circ}-30'-48''$ . Population (1881) 3,327 (1,936 females). It is a small village belonging to taluka Damodarpur and lying close to one of the branches of the Búrgh Gang, or abandoned channel of the Ganges. It was no doubt originally, as its name indicates, a circular patch of alluvial land thrown up by the river. The population is swelled by the inclusion of eight hamlets, most of which are at some distance from Chakiá. The nearest of these is called Jamálpur and was founded by Muhammadans. The remainder are inhabited by Koerís and Ahírs. The whole taluka was permanently settled with the mahárája of Dumnáon, and is still in the possession of his descendants. Chakiá Khás was founded by Anthaíán Rájputs, and the bulk of the population is of that caste. There is an insignificant trade in grain carried on by the Telís, Kalwárs, and Malláhs that reside in the village.

**Ohāndpur.**—Village in parganah Doába, tahsíl Ballia; lies two miles south of the Ballia-Bairia road, and nineteen miles distant from the head-quarters of



the district. Latitude  $25^{\circ}-44'-40''$ ; longitude  $84^{\circ}-35'-57''$ . Population (1881) 2,465 (1,300 females). It belongs to the Bairiá taluka, which was permanently settled with Lohtamiá Rájputs, but has since passed entirely out of the hands of the original proprietors. It includes the *toła* of Sāwant Chhapra, which is nearly a mile distant from the parent village. A portion of the village has fallen into the possession of the mahārājā of Dumraon, and the remainder is owned by Banias and Káyaths, residents of the Sāran district. The inhabitants are principally Rájputs. This village must not be confounded with another of the same name in this parganah situated on the Gogra north of Ibráhímabad, to which appertains the tract known as Chándpur Diára and Chándiára mentioned in the notice of parganah DOÁRA.

**Chándpur** — Village in parganah Kharid, tahsíl Bánsdih; lies three miles south of the Gogra, 17 miles from the civil station, and seven miles north-east of the headquarters of the tahsíl. Latitude  $25^{\circ}-54'-06''$ ; longitude  $84^{\circ}-22'-10''$ . Population (1881) 2,859 (1,424 females). It is a village in tappa Sahatwár, divided in equal shares between the talukas of Mádhó Rái and Lakmi Rái, which were permanently settled with Kinwár Rájputs. The whole of taluka Mádhó Rái is in possession of the descendants of the original proprietors, but about one-third of taluka Lakmi Rái was sold for arrears of Government revenue and purchased by the Pándes of Bairiá, who by this means have become proprietors of a fractional share of Chándpur. The inhabitants are principally Rájputs. There are a primary school and a police outpost, and a bi-weekly bázár is held.

**Charauán.**—Village in parganah Sikandarpur West, tahsíl Rasrá; is situated about three miles west of the Turtípúr-Rasrá road, 32 miles north-west from Ballia, and 14 miles from the headquarters of the tahsíl. Population (1881) 2,000 (978 females). It is the principal village of tappa Ismáílpur. This tappa, which with the rest of the parganah had fallen into the hands of the Bais Rájputs of Nagrá, was wrested from them by Barahiá Rájputs about the middle of the 18th century. The permanent settlement was made with these Barahiá Rájputs, and their descendants are still in possession. The village is in a flourishing state and contains six sugar refineries. It also boasts of a primary school and a bi-weekly bázár.

**Chhátá.**—Village in parganah and tahsíl Ballia; is situated on the Ballia-Sahatwár road, eight miles north of the civil station, and four miles from the Surahá Tál. Latitude  $25^{\circ}-49'-27''$ ; longitude  $84^{\circ}-17'-05''$ . Population (1881) 3,194 (1,727 females). It is the principal village of the Chhátá taluka and is of considerable antiquity, said to have been founded by a Kinwár Rájput

named Chhatrapati Sinh, from whom it probably derived its name. The Kinwār Rājputs are still in proprietary possession of the taluka and village of Chhātā. There are three factories for the manufacture of sugar, and a bi-weekly bāzār is held. There is also a primary school, which is one of the best of its class in the district.

**Chilkahar.**—Village in parganah Kopāchīt West, tahsil Rasrā; is situated on the Balla-Rasrā road, 14 miles from Balla, and six miles from the headquarters of the tahsil. Latitude  $25^{\circ}-49'-13''$ ; longitude  $84^{\circ}-0'-56''$ . Population (1881) 2,138 (1,035 females). It is the principal village of the Chilkahar taluka, which was permanently settled with Karcholia Rājputs, and is still in possession of the descendants of the original proprietors. The inhabitants are principally Rājputs. The village contains one sugar factory and a primary school.

**Chit Firozpur** (also called **Barāgāon**).—Village or town, in parganah Kopāchīt East, tahsil Balla; is situated on the right bank of the Chhoti Sarjū, north of the Balla-Ghūzipur road, and eight miles from the headquarters of the district. Latitude  $25^{\circ}-45'-0''$ ; longitude  $84^{\circ}-02'-51''$ . It comprises the villages of Chit and Firozpur, covering 92 acres and containing 1,942 houses. According to the census of 1881, the population was 10,847 (5,780 females). Classified according to religion, there were 9,892 Hindūs (5,247 females), and 955 Musalmāns (533 females). The following is a statement of occupations followed by more than 40 males:<sup>1</sup>—

(I) Persons employed by Government or municipality, 52; (XV) pack carriers, 47; (XVI) boatowners and boatmen, 71; (XVIII) landholders, 852; cultivators and tenants, 382; agricultural labourers, 339; (XXIX) weavers, 102; (XXX) corn and flour dealers, 93; grain parchers, 79; tobaccoists, 44; betel-leaf and nut sellers, 59; (XXXII) manufacturers of oil, 83; (XXXIII) gold and silver smiths, 54; braziers and copper smiths, 92; blacksmiths, 41; (XXXIV) general labourers, 111; (XXXV) beggars, 43.

This is the principal village of the Kausik Rājputs, the prevalent clan in the southern portion of the parganah. The town lies between the high road and the Sarjū, and is an irregular assemblage of mud-built houses without regular streets. Like all the villages of this district, narrow and tortuous lanes are the only means of intercommunication, and the open spaces are occupied by the usual dirty pits dug to provide earth for building houses. The town drains into the Sarjū, is well raised, and is not unhealthy. The Bhikha Shāhi sect has a convent here, and from the high road can be seen the four dome-covered tombs of its departed spiritual guides (*pirs*). There are two large tanks adjacent to the town on either side of the high road. One of these, of stone masonry work throughout, is for size and beauty the finest in the district; it was built by Dīn Diyāl Rām,

<sup>1</sup> Roman numerals indicate the classes in the census returns.

banker, a few years ago at an expense, it is said, of more than a lách of rupees ; it swarms with large tame fish. At Pakkú Kot on the Sarjú, not very far from Barágáon, there are extensive remains of brick-work and earthen embankments, which are referred to an ante-Hindú period, when the Cherús ruled over this portion of the district.

**Doába.**—Eastern parganah (usually known as “tappa Doába”) of the Ballia tahsil ; is bounded on the north by the river Gogra, on the south by the Ganges, on the west by the parganahs of Kharíd and Ballia, and on the east by the Sháhábád district. The total area of the parganah, according to the latest official statement (1881), was 122·6 square miles ; of which 86·7 were cultivated, 2·9 cultivable, and 33·0 barren. The whole of the cultivated area was returned as unirrigated. In these returns poppy land is entered as unirrigated, because when used for ordinary crops it is not artificially irrigated. The area paying Government revenue or quit-rent was 120·4 square miles ; of which 84·8 were cultivated, 2·7 cultivable, and 32·9 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 68,756 ; or, with local rates and cesses, Rs. 87,239. The amount of rent, including local cesses, paid by cultivators was Rs. 2,28,418. According to the census of 1881, the parganah contained 66 inhabited villages ; of which 12 had less than 200 inhabitants, 9 between 200 and 500, 18 between 500 and 1,000, 15 between 1,000 and 2,000, 4 between 2,000 and 3,000, and 6 between 3,000 and 5,000. Only 2 (Bairiá and Sombarsá) contained more than 5,000 inhabitants.

The total population was 88,024 (46,410 females), giving a density of 716 to the square mile. Classified according to religion, there were 84,359 Hindús (44,482 females), and 3,665 Musalmáns (1,928 females). Hindús were distributed among Brahmans, 10,792 (5,774 females) ; Rájputs, 17,579 (8,852 females) ; Banias, 5,037 (2,686 females) ; and “other castes,” 50,951 (27,170 females). The principal Rájput tribes are Lohtamiá, Anthaián, Dhikhá, and Ponwár, of whom the Lohtamiás numbered 3,558. Among the other castes, Káyaths numbered 2,035 ; Bháinháns, 4,799 ; Ahírs, 10,971 ; Koirís, 6,393 ; Kahárs, 5,668 ; Malláhs, 2,172 ; Dusádhís, 3,369 ; Hajjáms, 1,320 ; Barháis, 1,060 ; Telís, 2,363 ; Kumbhárs, 933 ; Chamárs, 2,299 ; Tatwas, 979 ; Bindís, 810 ; and Lohárs, 790. Amongst the total population, 15 persons were returned as insane, 38 as deaf and dumb, 206 as blind, and 63 as lopers. The educational statistics for the same period show that there were 2,612 males who could read and write, of whom 36 were Muhammadaus.

The occupation statements show only one male adult engaged in a learned profession ; 105 in domestic service ; 485 in commerce ; 2,644 in tilling the ground and tending cattle ; 20,948 in petty trades and the mechanical arts ; and 1,750 as labourers. Of the total population, 152 are entered as land-owners ; 15,160 as agriculturists ; and 24,796 as engaged in occupations other than agriculture.

At the time of the permanent settlement the north-eastern portion of the  
 General aspects. parganah—known as Chánd Diará or Chándpur—was north of the Gogra, and formed a part of the estate of Bábu Shahámat 'Alí Khán of Múnjhí in the Sárán district, while the remainder of the parganah was south of the Ganges in the Sháhábád district. At this time the deep stream of the Gogra flowed in the channel now known as the Tenguraha nála, and the main channel of the Ganges flowed in the *Bárh Gang*, or old Ganges. The two rivers then met at or near Bhákar, about 20 miles west of their present point of confluence. The exact date at which the two rivers abandoned their former course is not known, but the change must have taken place at the commencement of the present century. This very important fact in the history of the Gházipur district was for a long time unknown to the authorities on this side of the Ganges. This will be evident from the following extract from a letter of Mr. J. Shakespear, superintendent of police in the Western Provinces, to the joint magistrate of Gházipur, dated the 17th of January, 1817 :—

" On crossing the Dewah (Gogra) river from Chhapra at the Múnjhí ghát, I expected to encamp within your jurisdiction, but found my tents at a village called Madhábani, and was informed by a police jamadár stationed at the village Bairiá that the surrounding country, comprising 123 villages great and small, formed a part of the district of Sháhábád, and that the *chaukt* to which he was attached was a post subordinate to the *thána* of Bilauti, on the opposite bank of the Ganges. I am of opinion that the *chaukt* establishment and the villages referred to, and likewise a village named Chándpura, belonging to the *thána* of Múnjhí, in the Sárán district, situated on the west bank of the Dewah river, ought, from their locality, to be placed under your control, and included in the jurisdiction of the *thána* of Reotí."

It would seem, therefore, if the police officer who informed Mr. Shakespear was correct, that all the villages in his jurisdiction belonged to the Sháhábád district, with the exception of one called Chándpur (Chánd Diára), which belonged to the Sárán district. In consequence of the representations of Mr. Shakespear, an order in Council was issued, bearing date the 10th of March, 1818, directing the transfer to the Gházipur district of 123 villages from the Sháhábád district and one village from the Sárán district, which transferred villages now constitute parganah Doába.

The western boundary of the parganah closely follows the course of the Búrgh Gang, and the eastern boundary, which had long been uncertain, was definitely fixed in 1876, in agreement with the Government of Bengal, to the effect that "the boundary on stable land between the villages of Karan Chhaprá and Ibráhmabad in the district of Gházipur on the one hand, and the Bengal village of Shitáb-Diárá on the other, should be the boundary as far as it goes between the Gházipur district and Bengal: and, further, that this boundary line should be completed by producing it due north from its Ibráhmabad extremity to the deep stream of the Gogra, and due south from its Karan Chhaprá extremity to the deep stream of the Ganges." What is termed the Bengal village of Shitáb-Diárá is an immenso taluka, extending 7 or 8 miles from the eastern boundary of the Ballia district to the confluence of the Gogra and Ganges. It comprises several populous villages and is traversed by the highway from Ballia to Rixlganj in the Sáran district. This taluka forms the delta of the Ganges and Gogra, and was the subject of protracted litigation between the mahárája of Dumráon and the zamíndárs of Mánjhi ghát, in which the mahárája was finally successful and became undisputed proprietor of the entire estate.

Doába is the only parganah in the district—except perhaps Lakhnesar, the circumstances of which were peculiar—that was not permanently settled by Mr. Duncan. The reason was that at the time of the permanent settlement Doába was a tappa of parganah Bilmá in the Sháhábád district. It is principally occupied by a clan calling themselves Lohtamiá Rájputs, who were formerly owners of the parganah, but from time to time the ownership has passed away from them and has at length fallen entirely into the hands of the mahárája of Dumráon, who is now the largest proprietor in the district. They still, however, hold a large number of villages as lessors of the mahárája, and as the soil is peculiarly productive, many of them have become wealthy. They are a sturdy, independent race and addicted to feuds and affrays of a serious character. Their origin is doubtful, and they rank, it is believed, very low among Rájputs. Many of them are closely associated with the organized gangs of Dusádh robbers, for whom this parganah is famous. Not long since an immenso amount of valuable Panjáb and Kashmir cloths were recovered from the house of a Lohtamiá of great apparent respectability and the nephew of a subadár in the army.

The first regular survey of the parganah was undertaken in 1839, and was followed by a revision of records in 1840, which was carried out by Mr. Raikes. Nearly the whole of the parganah was re-surveyed in 1867 by Rái

Baldeo Bakhsh, Deputy Collector, but with little practical result, and now in the present year (1882) a cadastral survey is being made, which will be followed by a complete revision of records. As a large portion of the parganah is open to fluvial action the cultivated area varies from year to year, boundaries of fields are constantly changing, and, in order to keep the records up to date, frequent re measurement is necessary.

**Dubhand.**—Village in parganah and tahsil Ballia ; is situated on the Ballia-Bairiá road, four miles north of the Ganges, and five miles east of the head-quarters' station. Population (1881) 2,612 (1,433 females). This village forms a part of the Sonwáni jágír, of which a full account has been given in the district memoir, p. 57. It is said to have been founded by Kesí Singh, a Hayobans Rájput, about 500 years ago ; and the name is said to be a corruption of *Durbása-dsrum*, signifying the abode of Durbása, a celebrated *rishí*. It is a purely agricultural village, and part of it is liable to annual inundation. The soil is principally *karail*, and, except for growing vegetables, well irrigation is not used. The present inhabitants are chiefly Donwár Rájputs.

**Dúhábahrá** —Village in parganah Sikandarpur East, tahsil Bánsdih ; is situated on the right bank of the Gogra, about two miles north of the Sikandarpur-Turtipár road, 32 miles from Ballia, and 22 miles from the head-quarters of the tahsil. Latitude  $26^{\circ}06'-24''$ ; longitude  $84^{\circ}0'-41''$ . Population (1881) 4,054 (2,122 females). It is one of the principal villages in *tappa* Haveli Kharid, which tappa was transferred from the Gházipur to the Azamgarh district in 1838. The original zamindárs are Sengar Rájputs, descendants of Bir Thákur, who settled here at the time when their brethren colonized parganahs Lakhnesar, Zahárabad, and Kopáchit. But the village forms a portion of the *jágír*, or revenue-free estate, granted by Warren Hastings to his confidential private secretary, Kishn Kanth Nandi, commonly called Kanta Bábu, in 1785, and is now owned by his descendant, Mahúrání Saran Mai of Kasimbázár in Lower Bengal. The village contains twenty-eight looms and ten sugar refineries. There is also a primary school and a bi-weekly bázár.

**Dumrí.**—Village in parganah Kopáchit West, tahsil Rasrá ; is situated on the Garwár-Gházipur road, one mile north of the Ohhoti Sarju, 12 miles from Ballia, and seven miles from the head-quarters of the tahsil. Latitude  $25^{\circ}47'-41''$  ; longitude  $83^{\circ}59'-48''$ . Population (1881) 2,660 (1,252 females). It is the principal village in the Dumri taluka ; was permanently settled with Karcholiá Rájputs ; and, with the exception of an insignificant share, is still in possession of the descendants of the original proprietors. It is the centre of a flourishing sugar trade, there being no less than 22 sugar

factories. There is a primary school in the village, and a bázár is held twice a week.

**Durjanpur.**—Village in parganah and tahsil Ballia; is situated on the left bank of the Ganges, about a mile to the south of the Ballia-Bairiá road and fourteen miles east of the head-quarters' station. Population (1881) 821 (425 females). The village is said to have been founded by Durjan Sáh, a Hayobans Rájput, about 500 years ago. It forms a portion of the Durjanpur taluka, which was settled by Mr. Duncan with Bábu Bhagwán Sinh, a Hayobans Rájput, in 1790, but has now, in consequence of the extravagance of the Rájput proprietors, entirely passed out of their hands. The village was formerly in a flourishing condition, but about three-fourths of the area have been cut away by the Ganges, and the inhabitants have suffered much in consequence. The present proprietor is Bení Sinh, a rich Rájput zamindár of Sahatwár, in parganah Khurid. There is a post-office in Durjanpur in a hired house. The adjoining village of Sukul Chhaprá is a flourishing entrepôt for grain and oilseeds, which are collected there for exportation to Lower Bengal.

**Gáighát.**—Village in parganah Khurid, tahsil Bánsdih; is distant 16 miles from Ballia, and nine miles from the head-quarters of the tahsil. Latitude  $25^{\circ}50'-10''$ ; longitude  $84^{\circ}24'-16''$ . It lies to the north of the Sahatwár-Reotí road, on the southern border of the Reotí Dah, a perennial lake, which was once the bed of the river Gogra. Population (1881) 2,671 (1,456 female). It is the principal village of taluka Gáighát, tappa Reotí, which was permanently settled with Nikumbh Rájputs. The entire taluka is still in possession of the descendants of the original proprietors. It is a flourishing village with two sugar factories and a bi-weekly bázár.

**Garwár.**—Village in parganah Kopáchit East, tahsil Ballia; is situated on the Bánsdih-Rasra road, ten miles from the head-quarters of the district. Latitude  $25^{\circ}49'-30''$ ; longitude  $84^{\circ}04'-26''$ . Population (1881) 1,995 (1,062 females). It is the principal village of the Garwár taluka and was formerly owned by Kareholiá Rájputs. The settlement of 1790 was made with a contractor (*mustájir*), Jámkí Prasád Sinh, Bháínhar, but the estate was subsequently sold for arrears of Government revenue, and purchased by Jámkí Prasád's son, Dookínandan Sinh, the notorious *dahyak* tahsildár. The estate is still in possession of the descendants of Dookínandan Sinh, but is now under the Court of Wards. Garwár is a flourishing village, possessing a first-class police-station, an imperial post-office, a primary school, and three sugar factories. There is a small mound of rubbish, noticed in Part III, which is said by some to be the *débris* of a Cheru stronghold, and by others to be the ruins of

a pyramid formed of the skulls of recalcitrant zamíndárs of Sukhpura, who were defeated by Mír Rustam 'Ali in a pitched battle near Garwár.

**Gopálnagar.**—Village in pargannah Khariid, tahsíl Bánsdih; is situated in the north-east corner of the pargannah, between the Tengaraha nála and the Gogra, at a distance of 24 miles from Ballia and 16 miles from the headquarters of the tahsíl. Latitude  $25^{\circ}-51'-10''$ ; longitude  $84^{\circ}-32'-05''$ . Population (1881) 2,733 (1,413 females). It belongs to the Gopálnagar máhal, in tappa Reotí, which was permanently settled with Baghaunchia Bhūinhárs. Shortly after the permanent settlement, the entire estate was sold by auction in execution of decrees of the mahárāja of Dumráon, and purchased by zamíndárs of the Sāran district. The descendants of the original Bhūinhār proprietors continued in possession of their *śr* lands, and have since regained the greater part of the estate by private purchase. Almost all the cultivated land is annually inundated.

**Hajaulí.**—Village in pargannah Kopáchit West, tahsíl Rasrá; is situated about two miles north of the Ballia-Rasrá road, 15 miles from the sadr station, and five miles from the tahsíl head-quarters. Latitude  $25^{\circ}-51'-19''$ ; longitude  $83^{\circ}-59'-39''$ . Population (1881) 2,850 (1,332 females). This village belongs to the Hajaulí *taluka* and was permanently settled with Karcholiá Rájputs. About half the village is still in possession of the descendants of the original proprietors, and the other half has passed into the hands of Hájí Muhammad Husain, a rich trader of Rasrá. There are in the village a sugar factory and a primary school, and a bázár is held twice a week.

**Haldharpur.**—Village of pargannah Bhadrón, tahsíl Rasra; is situated in the centre of the pargannah, five miles north of the Chhotí Sarjá, 28 miles from Ballia, and 20 miles from the head-quarters of the tahsíl. Latitude  $25^{\circ}-57'-24''$ ; longitude  $83^{\circ}-44'-19''$ . Population (1881) 995 (475 females). It was permanently settled with Rájputs of the Barahiá tribe, whose descendants are still in possession. Haldharpur is a very small village, but it possesses a third-class police-station, a district post-office, and a primary school.

**Haldí.**—Village in pargannah and tahsíl Ballia: is situated on the left bank of the Ganges, one mile south of the Ballia-Bairiá road, and ten miles east of the sadr station. Latitude  $25^{\circ}-43'-27''$ ; longitude  $84^{\circ}-20' 37''$ . Population (1881) 4,787 (2,657 females). It is the principal village of the Haldí *taluka*, which was settled by Mr. Duncan with Rája Bhuábal Deojí Bahádúr in 1790. The whole of the taluka has now passed into the possession of the mahárájá of Dumráon. The ancient town of Haldí contained a celebrated fort which was long ago carried away by the Ganges. The modern town is in no way



remarkable. It contains a third-class police-station in a mud house, and also a post-office and a primary school, both in hired buildings.

**Haldí**—Village in parganah Sikandarpur West, tahsíl Rasrá ; is situated on the right bank of the Gogra, to the north of the Turpár-Sikandarpur road, 28 and 22 miles respectively from the head-quarters of the district and the tahsíl. Latitude  $26^{\circ}-06'-15''$ ; longitude  $83^{\circ}-58'-13''$ . Population (1881) 3,296 (1,772 females). It is the principal village of *tappa* Haldí, originally in the possession of Chaubariá Rájputs, who were conquered by Kishn Sinh and Bishn Sinh, the Bais Rájputs of Nagrá. Early in the present century Paltan Sinh and Sríráam of the Chaubariá tribe obtained a decree for possession of one-half of the estate, the other half remaining with the Nagrá family, who sold it to Khádim 'Ali of Pharsátár. The descendants of Khádim 'Ali are now in joint possession with the Chaubariás. There is a considerable trade in *sál* beams, which come from the jungles of Gorakhpur.

**Hanumárganj**—Village in parganah and tahsíl Ballia ; is the terminus of the Ballia-Hanumárganj road and lies to the east of that road, five miles north of the head-quarters' station. Population (1881), including that of Barmháyan, 2,572 (1,190 females). Though included in the area of Zírābastí, it is more than a mile to the west of that village, being built close to the boundary of Barmháyan, of which village it may be considered a portion. It was founded less than 100 years ago by Hemráj Bhagat, a Kándú, who made it the centre of a flourishing and lucrative trade in sugar (*cháná*), and raised the village to a high pitch of prosperity. There are now some 50 factories engaged in this industry. The town is connected with Bullia by a second-class road, the *Katchar nadi* being spanned by a large bridge, which, with the road, was constructed by Dhyan Bhagat, father of the present proprietor. The proximity of the Surahá Tál is convenient, as it supplies in unlimited quantities the water-weed (*suwár*) required for the refinement of *cháná*. The principal residents are Kándús and Bharbhunjás, who are employed chiefly in manufacturing sugar and making sweetmeats. The present proprietor, Debí Rám Bhagat, the richest banker in the parganah, who purchased the entire Zírābastí mahál some 15 years ago from Munshí Jalál Bakhsh of Sonwántí, resides chiefly in Ballia, which is the mart for the export of Hanumárganj sugar.

**Husainábád**.—Village in parganah Kharíd, tahsíl Bánsdih ; is situated to the north of the Bánsdih-Sahatwár road, about 12 and 3 miles respectively from the head-quarters of the district and tahsíl. Latitude  $25^{\circ}-53'-04''$ ; longitude  $84^{\circ}-19'-40''$ . Population (1881) 2,572 (1,321 females). This village

is in *tappa* Bánsdih, and was permanently settled with Narauni Rájputs, whose descendants are still in possession. The inhabitants are principally Brahmans, said to be the descendants of the ancient zamíndárs, whose rights were usurped by the Rájputs. These Brahmans hold their lands at fixed rates, which are very low, and they are notorious for withholding their rent. The lowlands towards the north are annually inundated, and about one-fourth of the area consists of mango groves and jungle. The village is said to have derived its name from Husain Sháh Shaiki, who lived in the reign of Sikandar Lodí, and to whom is attributed the construction of a tank and mosque now in a dilapidated condition. The tradition is that the original name of the village was Kalasdih, and that the inhabitants incurred the displeasure of the king. In consequence of this, having caused all the male adults to be killed and the village to be destroyed, he built the mosque on the ruined site. Husainábád possesses a primary school, and a weekly bázár is held.

**Ibráhimábád**—Village in parganah Doába, tahsíl Ballia; is situated on the southern bank of the Tongaraha nála, half a mile north of the Bairiá-Rivlганj road, and 25 miles from the head-quarters of the district. Latitude  $25^{\circ}46'20''$ ; longitude  $84^{\circ}34'16''$ . Population (1881) 4,043 (2,017 females). It belongs to *taluka* Damodarpur and comprises 9 hamlets (*tola*), which are scattered about at varying distances from the parent village. There is a primary school in tola Rameshar Rái; and in tola Siwán Rái there is an out-post of the Bairiá police-station.

**Jagdewá**.—Village in parganah Doába, tahsíl Ballia; is situated in the south-western corner of the parganah on the Búr-h-Gang, or abandoned bed of the Ganges, about half a mile south of the Ballia-Bairiá road, and fifteen miles distant from the head-quarters of the district. Population (1881) 2,365 (1,266 females). It belongs to the Damodarpur *taluka*, of which the mahárája of Dumráon is proprietor, and comprises seven hamlets (*tola*), which are rather scattered. The lowlands are annually inundated, but the uplying portions are irrigated by wells, and the poppy cultivation is considerable. The inhabitants are principally Brahmans, Rájputs, and Ahírs. There is a considerable trade in horses, which are imported from the Meerut and Rohilkhand divisions in March and April. They are marched down in strings and arrive in wretched condition, but soon recover, and, after being fed for six months, are sold at the Sonpur fair in the month of Kártik (October-November).

**Jám**.—Village in parganah Lakhnesar, tahsíl Rasrá; is situated in the north-eastern corner of the parganah, twenty miles from Ballia, and three miles from the head-quarters of the tahsíl. Latitude  $25^{\circ}53'.0''$ ; longitude  $83^{\circ}56'.37''$ .

Population (1881) 2,767 (1,407 females). It was permanently settled with Sengar Rájputs whose descendants are still in possession. It is a flourishing village with a considerable weaving industry, there being forty looms. There are three sugar factories, a primary school, and a bi-weekly bázár.

**Jawahi.**—Village in parganah and tahsíl Ballia; is situated on the left bank of the Ganges, 4 miles south of the Ballia-Bairiá road, and 8 miles east of the head-quarters of the district. Population (1881) 2,327 (1,299 females). This village, forming a portion of the Haldí *taluka*, is said to have been on the right bank of the river in the Sháhábad district about 150 years ago, but that the lands after diluviation reformed in this district. A counteraction of the river is now in progress, and it is not impossible that the village may again re-visit its native district. It is nothing more than a collection of mud huts. The soil is chiefly *diárá* or alluvial. There is a primary school, which is moderately well attended.

**Karammar.**—Village in parganah Kharíd, tahsíl Bánsdih; is situated in the extreme west of the parganah, 4 miles west of the Bánsdih-Manfar road, 12 miles from Ballia, and 6 miles from the head-quarters of the tahsíl. Latitude  $53^{\circ}53'-43''$ ; longitude  $84^{\circ}09'-25''$ . Population (1881) 4,152 (2,069 females). It is the principal village of tappa Charkaend, taluka Majhos, which tappa forms a single mahál, and is still in possession of the descendants of the Birwár Rájputs, with whom the permanent settlement was made. They are the principal inhabitants and are tolerably well off. The village possesses one sugar factory and a primary school. A bi-weekly bázár is held here.

**Karnaí.**—Village in parganah and tahsíl Ballia; is situated to the southwest of the Bullia-Hammanganj road, at a distance of six miles west of the head-quarters' station. Latitude  $25^{\circ}49'-26''$ ; longitude  $84^{\circ}10'-04''$ . Population (1881) 2,607 (1,285 females). There is a tradition that the village was originally owned by Cherús, who were expelled by Ujain Rájputs under Kunwar Dhír Sinh, about 200 years ago, and a large mound, said to be the *debris* of a Cherú fort, is pointed to in support of the tradition. It is the principal village of the Karnaí *taluka*, which was settled by Mr. Duncan, in 1790, with the Hayobans rája of Haldí. Situated at the frontiers of the three parganahs of Ballia, Kopáchít, and Kharíd, the Karnaí *taluka* had been before the permanent settlement leased by the rája of Haldí to the zamíndárs of Kharíd in order that they might defend his frontier against the zamíndárs of Kopa and Chit Baragáon. The result was that the greater part of the *taluka* became an uncultivated jungle and, in the words of the ámil, Pandit Rám Chand, "if any ryots undertake to bring any part thereof under cultivation, the zamíndárs on all three

sides molest and obstruct them; and although the zamíndárs of Kharíd do cultivate it more or less, yet they do not carry it on effectually, but may be said to keep the jungle in question as a place of asylum, where, when they differ with the ámil of Kharíd, they find a place of retreat." The village of Karnál with the entire taluka has since passed into the hands of the mahárája of Dumráon. The cultivators are principally Brahmans. The land is fertile and irrigated from wells and ponds, and a good deal of sugarcane is grown.

**Kathaurá.**—Village in parganah Sikandarpur East, tahsíl Bánsdih; is situated on the right bank of the Gogra, two miles north of the Sikandarpur-Turtíj ár road, 28 miles from Ballia, and 15 miles from the head-quarters of the tahsíl. Latitude  $26^{\circ}-04'-40''$ ; longitude  $84^{\circ}-04'-23''$ . Population (1881) 2,406 (1,245 females). It is one of the transferred villages of *tappa* Havelí Kharíd, and was permanently settled with Tetíha Bháínhárs, whose descendants are still in possession. The village is divided into two parts, of which one is called Kathaurá, and the other Kutganj. There is a mound which is said to be ruins of a fort built in the time of Kutb-ud-dín Sháh. The tradition is not improbable, as the conquest of Bengal and Behár was completed during the reign of that monarch, in 1203 A.D., and the towns on the Gogra have always been in communication with the Muhammadan principalities of Bengal.

**Keorá.**—Village in parganah Kharíd, tahsíl Bánsdih; is situated on the Bánsdih-Sahatwár road, 12 miles north of Ballia, and 3 miles to the east of Bánsdih. Latitude  $25^{\circ}-51'-16''$ ; longitude  $84^{\circ}-18'-17''$ . Population (1881) 2,067 (1,053 females). This village is in the Bánsdih *tappa*; with the exception of a small share, it is still in possession of the heirs of the Narauni Rájputs, with whom the permanent settlement was made. Several of the residents are afflicted with leprosy. The people are, on the whole, well off, and there is a flourishing sugar (*chíná*) factory in the village.

**Khajurí.**—Village in parganah Sikandarpur East, tahsíl Bánsdih; is situated in the south-eastern corner of the parganah, on the Sikandarpur-Garwár road, 12 and 14 miles respectively from the head-quarters of the district and tahsíl. Latitude  $25^{\circ}-57'-23''$ ; longitude  $84^{\circ}-07'-0''$ . Population (1881) 2,782 (1,344 females). It is included in *tappa* Sháh Salempur, and is one of those villages which, formerly belonging to parganah Kopáchít, were transferred in 1838 from the Gházipur to the Azamgarh district. It was permanently settled with Sengar Rájputs, and remained in their undisturbed possession until 1812, when it was sold by auction. The purchasers did not obtain possession until troops were sent and forcibly installed them; and the

old proprietors, not long after, recovered the estate by a decree of the *sadr* court of Calcutta cancelling the sale. The greater part of the estate still belongs to the Sengars. The village contains ten sugar refineries and five looms. There is also a primary school.

**Kharauní or Rájágáon.**—Village in parganah Kharíd, tahsíl Bánsdih lies to the north-east of Bánsdih, four miles south of the Gogra, twelve miles from Ballia, and two miles from the head-quarters of the tahsíl. Latitude  $25^{\circ}54'01''$ ; longitude  $84^{\circ}17'26''$ . Population (1881) 3,359 (1,772 females). It is the principal village of *taluka* Kharauní, *tappa* Bánsdih. This taluka was permanently settled with Narauní Rájputs, and in 1804 they were awarded an extensive alluvial tract, the right to which had been unsuccessfully contested by zamíndárs of the Sáran district. This alluvial tract, known as the Kharauní *diárá*, became the subject of disputes among the co-sharers, and sanguinary contests led to the attachment of the whole taluka in 1822. It has been ever since under direct management, but it was quite recently discovered that the *diárá* had never been assessed to revenue. The assessment was accordingly made, in 1877, at Rs. 4,000, the Government waiving its retrospective claims, which would have amounted to more than three lákhs. The zamíndárs have brought a suit against the Government to contest the right to assess the *diárá*. Kharauní is a flourishing village and possesses a primary school.

**Kharíd.**—Eastern parganah of tahsíl Bánsdih; is bounded on the north by the river Gogra, which separates it from the Sáran district, on the east by tappa Doába, on the west by parganahs Sikandarpur and Kopáchit, and on the south by parganah Ballia and the Surahá lake. The total area of the parganah, according to the latest official statement (1881), was 243·5 square miles; of which 172·2 were cultivated, 25·1 cultivable, and 46·2 barren. Of the cultivated area, 58 were irrigated and 114·2 unirrigated. The area paying Government revenue or quit-rent was 227 square miles; of which 159·8 were cultivated, 23·2 cultivable, and 44 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 1,22,492; or, with local rates and cesses, Rs. 1,53,545. The amount of rent, including local cesses, paid by cultivators was Rs. 3,10,088. According to the census of 1881, the parganah contained 323 inhabited villages; of which 151 had less than 200 inhabitants, 76 between 200 and 500, 48 between 500 and 1,000, 31 between 1,000 and 2,000, 9 between 2,000 and 3,000, and 4 between 3,000 and 5,000. The four towns containing more than 5,000 inhabitants were Maniár, Sahatwár, Reotí, and Bánsdih.

The total population according to the census of 1881 was 186,46 (797,092 females), giving a density of 767 to the square mile. Classified according to religion, there were 177,305 Hindús (92,335 females), and 9,160 Musalmáns (4,757 females). Hindús were distributed among Brahmans, 23,472 (12,191 females); Rájputs, 28,701 (14,559 females); Banias, 10,357 (5,604 females); and other castes, 114,775 (59,981 females). The principal Rájput tribes are the Birwár, Kinwár, Bisen, and Nikumbh, of whom the Birwárs numbered 5,356. Among the other castes, Kávaths numbered 2,654; Bhúinhárs, 4,316; Ahírs, 17,855; Koerís, 12,272; Kahárs, 11,129; Mulláhs, 4,371; Sonárs, 1,666; Dusádhs, 6,196; Lunáns, 3,959; Telís, 4,437; Lohárs, 2,870; Chamárs, 6,967; Bhárs, 14,143; Binds, 3,024; and Hajjáms, 2,625. Amongst the total population, 88 persons were returned as insane; 114 as deaf and dumb; 418 as blind; and 110 as lepers. The educational statistics for the same period show 4,333 males who could read and write, of whom 170 were Muhammadans.

The occupation statements show 7 male adults engaged in the learned professions; 138 in domestic service; 1,563 in commerce; 3,138 in tilling the ground and tending cattle; 43,040 in petty trades and the mechanical arts; and 6,204 as labourers. Of the total population, 3,050 are entered as landowners, 35,520 as agriculturists, and 48,110 as engaged in occupations other than agriculture.

This parganah formerly contained the six tappas of Bánsdih, Reotí, Mahatwár or Sahatwár, Maníar, Charkand or Majhos, and Havelí. The last-named tappa lay between parganah Sikandarpur and the Gogra, and as long ago as 1837 was, with the exception of a mahál, transferred to parganah Sikandarpur. The mahál excepted from the transfer was that known as Bálúpur, and besides the rent-free lands (*dehát nánkár*) of the parganah kanúngos, included the three villages of Hathaunj, Mariári, and Barsári, belonging to the jágir of Diwán Kishn Kant. Tappa Charkand is now absorbed in the neighbouring tappas of Maníar and Bánsdih, but Majhos still gives its name to a taluka. Tappa Bánsdih was permanently settled with Rájputs of the Naraulá (or Narauni) clan whose descendants still retain the greater part of their original possessions. It is divided into eight talukas, of which two are important, *viz.*, Sukhpurá and Kharauní. The latter of these has been held under attachment, since 1822, in consequence of disputes among the co-sharers. One taluka, Arjun Mal, has entirely passed out of the possession of the Naraulá and is now in that of the Bhúinhár bábús, Harshankar Prasád and Gaurí Shankar Prasád, descendants of the ámil Deokinandan. Tappa Reotí is divided into five talukas, which were permanently settled with Nikumbh Rájputs.

But more than half of their property has been sold for arrears of land revenue, and one taluka was bought entire by the Pándes of Bairiá. Tappa Mahatwár or Sabatwár is divided into three talukas, which were permanently settled with Kinwár Rájputs. One of these has in part been transferred to the possession of the Pándes just mentioned. Tappa Maniár forms a single taluka, which was permanently settled with Birwár Rájputs, but was sold in 1815 for arrears of land-revenue. A few years afterwards the estate was purchased by Government and settled with the original proprietors, the revenue being at the same time increased by Rs. 8,000, a sum which represented the interest at 5 per cent. on the arrears that had accrued.

The parganah takes its name from the small village of Kharid, which was transferred to Sikandarpur in 1837. To the south and west of the parganah the soil is upland, of old formation; to the north it is alluvial and sandy; to the east, along the boundary of parganah Doiba, stiff clay prevails. The permanent settlement of the parganah was not a successful one. In the words of Mr. Duncan, "this parganah perhaps more than any other in the four sarkárs had baffled the Resident's endeavours to restore it from the deserted and miserable state in which he found it on his first circuit in 1788." The fact is that the co-sharers in the large tappas were not agreed as to the extent of their shares, and, as no measurement was permitted, the revenue was distributed unequally. The natural result was sales for arrears. The first survey was made in 1830, and a complete set of records was, in the following year, prepared by Mr. Haikes. In 1867, new field maps for about one-fourth of the parganah were drawn up under the supervision of a deputy collector. A cadastral survey, undertaken in 1881-82, is now nearly complete, and a new record-of-rights is in course of preparation.

**Kharid.**—Now a small village in parganah Sikandarpur East; distant 24 miles from Ballia and three miles from Sikandarpur. Population (1881) 802 (399 females). The only interest attaching to this place is the traditional account which makes it the site of a former large city also named Ghazanfarabad. The tradition has been noticed in the district history. It is stated that the inhabitants emigrated *en masse* to Azimabad (Patna), and Mr. Whiteway concludes from this and from the fact that mounds, apparently representing former inhabited sites, are found on both sides of the Gogra, that the old town may have been destroyed by the river. Regarding the name Kharid a legend is told which may be given for what it is worth:—

"A certain merchant started from Kashmir with seventy camels loaded with saffron of the finest quality, and made a vow to sell the entire quantity to a single man, and receive as the

price the money coined in a single year. No purchasers on such condition could be found, and in the course of his travels the merchant came to this city. He spoke tauntingly of the king and courtiers and attributed to them want of wealth and magnanimity. Having learnt the fact, Khán A'zam Khán purchased the saffron, paid for it in money coined in a single year, and in presence of the merchant ordered the saffron to be mixed with mortar which had been prepared to build the mosque. Abn Muzaffar Sultán Husain, the sovereign for the time being, conferred a *khi'at* on Khán A'zam for his high-mindedness, and called the place by the name Kharid (purchased)".

The king mentioned in the legend was apparently the Alá-ud-dín Abu'l-Muzaffar Husain Sháh mentioned by Badáoni as reigning in Bengal in 901 H. (1495 A. D.), the immediate predecessor of the Nusrat Sháh mentioned in the inscriptions found near Kharid (*vide supra* pp. 75, 76, and Blochmann's paper in J. A. S. B., XLIV., p. 310). The Khán A'zam Khán of the legend is, doubtless, the same as the one mentioned in the inscription.

**Kharsandá.**—Village in parganah Sikandarpur East, tahsil Bánsdih; is situated on the confines of parganah Kharid, two miles east of the Garwár-Sikandarpur road, eleven miles from Ballia, and twelve miles from the headquarters of the tahsil. Latitude  $25^{\circ}56'-6''$ ; longitude  $84^{\circ}07'-31''$ . Population (1881) 2,669 (1,298 females). The original zamíndárs were Birwár Rájputs, with whom the permanent settlement was made. In 1832 the entire Kharsandá estate was sold by auction for arrears of land-revenue, and purchased by the mahárája of Dumkón, who is the present proprietor. It is a flourishing village, with seven sugar refineries and some trade in leather.

**Kopáchít.**—South central parganah of the district, is divided into **KOPÁCHÍT WEST** and **KOPÁCHÍT EAST**, of which the former is included in the Rasrá, and the latter in the Ballia tahsil.

Boundaries, area, &c. It is bounded on the north by parganah Sikandarpur, on the west by parganah Lakhnesar, on the east by parganahs Kharid and Ballia, and on the south by parganahs Dilimá and Garhí of the Gházipur district. The total area of the parganah, according to the latest official statement (1881), was 129·8 square miles; of which 89·5 were cultivated, 22·3 cultivable, and 18 barren. The entire cultivated area was returned as irrigated, and this is due to the fact that even the rice lands, which are annually inundated, receive at least one artificial watering after the river recedes. The area paying Government revenue or quit-rent was 127·9 square miles; of which 88 were cultivated, 22 cultivable, and 17·9 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 70,690, or, with local rates and cesses, Rs. 86,934. The amount of rent, including local cesses, paid by cultivators was Rs. 1,68,259. According to the census of 1881, the parganah contained 240 inhabited villages;



of which 135 had less than 200 inhabitants, 45 between 200 and 500, 33 between 500 and 1,000, 21 between 1,000 and 2,000, 4 between 2,000 and 3,000, and 1 between 3,000 and 5,000. Only one town (Barágáon *alias* Chit Fírozpur) contained more than 5,000 inhabitants.

The total population was 99,388 (49,443 females), giving a density of 765 to the square mile. Classified according to religion, there were 91,303 Hindús (45,208 females), and 8,085 Musalmáns (4,235 females). Hindús were distributed among Brahmans, 7,866 (3,783 females); Rájputs, 16,647 (7,930 females); Baniás, 7,657 (4,128 females); and other castes, 59,133 (29,367 females). The principal Rájput tribes were Karcholiás, Kausik, Bisen, and Birwár, of whom the Karcholiás numbered 9,480 souls. Among the other castes, Káyaths numbered 1,331; Kumbárs, 1,113; Ahírs, 10,114; Koerís, 7,591; Kahárs, 4,108; Malláhs, 1,162; Dusádhs, 1,451; Hajjáms, 1,064; Luniás, 3,442; Telís, 2,428; Lohárs, 1,994; Chamárs, 9,952; and Bhars, 7,598. Amongst the total population, 15 persons were returned as insane; 51 as deaf and dumb; 296 as blind; and 110 as lepers. The educational statistics for the same period show that there were 1,688 males who could read and write, of whom 174 were Muhammadans.

The occupation statements show three male adults engaged in the learned professions; 216 in domestic service; 1,052 in commerce; 4,341 in tilling the ground and tending cattle; 24,286 in petty trades and the mechanical arts; and 844 as labourers. Of the total population, 4,499 are entered as landowners; 18,410 as agriculturists; and 26,481 as engaged in occupations other than agriculture.

This parganah is believed to have been the western limit, in this district, of Cheru dominion. Extensive ruins at Pakká Kot are said to be the *débris* of a fort and other buildings, dating back to the time when Mahípa Cheru ruled the country north of the Surahá lake. In more recent times the history of the parganah is the history of two important tribes of Sombans Rájputs, the Karcholiás and the Kausiks. The former were the more numerous, and their authority extended throughout the north and west of the parganah, where they held the large talukas of Ratsar, Chillkhar, and Hajaulí. At the present day they number nearly 10,000, but part of the taluka of Hajaulí has passed out of their hands into the possession of Muhammadan traders (Arakis) of Rasrá. The Kausiks held their sway in the south-east of the parganah, in the talukas of Chit and Fírozpur, and they were long notorious for their turbulent character. In the middle of the last century they engaged in sanguinary contests with the zamíndárs of Kharíd and Ballia,

until large tracts of land on the confines of the three parganahs were laid waste and became a dense forest. These tracts of forest were subsequently utilized as a common asylum of retreat from the exactions of the ámils of the rája of Benares.

Their subsequent history is as follows :—All the estates of the Kausiks were sold for Government revenue and purchased by the Pándes of Bairiá. After this they became notorious for insubordination and the perpetration of violent crimes. On the 15th November, 1840, they murdered the agent of the auction-purchaser ; and thirty-seven of them were for this crime sentenced to imprisonment for life and sent to the Alipur jail. During the disturbances of 1857-58 they gave much trouble. After the mutinies were over, arrangements were made by the district authorities with the Pándes of Bairiá for the restoration of the taluka, on payment of Rs. 60,000, to the original proprietors. This transfer has been attended with the happiest results. The Kausiks are now amongst the most loyal and peaceable citizens in the district. [*Condensed from Dr. Oldham's Memoir, I., p. 63.*]

Parganah Kopáchit is an upland tract of old formation. Its name is derived from the small village of Kopá (or Kopwá), which lies to the north of the Chhoti Sarjú and has always belonged to Karcholia Rájputs, and the large village of Chit, which is the Kausik head-quarters. At the permanent settlement the talukas of Rat-sar, Chilkahar, and Hajaulí were settled with the Karcholiás, those of Chit and Firozpur with the Kausiks, and the taluka of Garwár was settled with the ámil, Deokinandan Singh. These are the most important estates in the parganah, and, with the exception of part of Hajauli, they are all in possession of the descendants of the original proprietors. These talukas consist of groups of smaller maháls and complete separation of interests is being gradually effected under the partition law. The first professional survey and record-of-rights were completed in 1841, and on this occasion the land revenue was increased to the extent of nearly Rs. 5,000 by the settlement of lapsed farms and resumed revenue-free estates. In 1867, new field maps were prepared for about one-third of the parganah by Rái Baldeo Bakhsh, deputy collector. During the cold season of 1881-82 a cadastral survey was completed, which will give accurate field maps for each village in the parganah and a new record-of-rights is in course of preparation.

**Kopáchit East.**—That portion of the Kopáchit parganah which is included in the Ballia tahsil. For further particulars see KOPÁCHIT.

**Kopáchit West.**—That portion of the Kopáchit parganah which is included in the Rasrá tahsil. For full particulars see KOPÁCHIT.

**Koth.**—Village in parganah Sikandarpur East, tahsíl Dánsdih; is situated one mile south of the Sikandarpur-Turtipár road, 24 miles from Ballia, and fifteen miles from the head-quarters of the tahsíl. Population (1881) 2,038 (1,055 females). It belongs to tappa Havelí Sikandarpur, and was permanently settled with a family of Saiyids, whose descendants are still in possession.

**Kotwá.**—Village in parganah Doñha, tahsíl Ballia; lies about two miles to the north-west of Bairiá, and twenty-two miles from the head-quarters of the district. Latitude  $25^{\circ}47'-00''$ ; longitude  $84^{\circ}32'-01''$ . Population (1881) 3,144 (1,658 females). It belongs to the Damodarpur taluka and includes thirteen hamlets (*tola*), many of which are separated from the parent village. The most important tola is Ráuíganj, which adjoins Kotwá. In it is held a large bi-weekly bázár, from which the inhabitants of nearly all the villages in the parganah derive their supplies of grain and cloth. A Hindú ascetic, named Sudisht Gosháin, of considerable local celebrity, lives in a mango grove at Ráuíganj. The inhabitants of Kotwá are principally Lohtamiá Rájputs.

**Lakhnesar.**—Parganah of the Rasrá tahsíl; is bounded on the north by parganah Sikandarpur, on the east by Kopúchít, and on the south and west by Zahúrabad and Sikandarpur West. The total area of the parganah, according to the latest official statement (1881), was 56 square miles; of which 38.9 were cultivated, 8.5 cultivable, and 8.6 barren. The whole of the cultivated area was returned as irrigated. The area paying Government revenue or quit-rent was 56 square miles; of which 38.9 were cultivated, 8.5 cultivable, and 8.6 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 20,273; or, with local rates and cesses, Rs. 27,857. The amount of rent, including local cesses, paid by cultivators was Rs. 71,876. According to the census of 1881, the parganah contained 95 inhabited villages; of which 45 had less than 200 inhabitants, 25 between 200 and 500, 13 between 500 and 1,000, 7 between 1,000 and 2,000, and 3 between 2,000 and 3,000. One village contained over 3,000 inhabitants, and one town (Rasrá) over 5,000.

The total population (1881) was 55,162 (27,820 females), giving a density of 985 to the square mile. Classified according to religion, there were 48,036 Hindus (23,984 females), and 7,126 Musalmáns (3,836 females). Hindus were distributed among Brahmans, 3,363 (1,631 females); Rájputs, 9,697 (4,700 females); Baniás, 5,291 (2,854 females); and other castes, 29,085 (14,799 females). The principal Rájput

tribes are the Sengar, Nikumbh, Donwâr, and Karcholiâ, of whom the Sengar numbered 8,588. Among the other castes, Kâyaths numbered 565; Ahirs, 3,104; Koerîs, 2,458; Kahlârs, 2,546; Mallâhs, 1,711; Sonârs, 647; Gadariâs, 440; Loniâs, 1,266; Telîs, 1,687; Lohârs, 993; Chamârs, 4,860; Bhars, 5,187; and Kumbhars, 780. Amongst the total population, 10 persons were returned as insane; 15 as deaf and dumb; 160 as blind; and 30 as lepers. The educational statistics for the same period show that there were 1,528 males who could read and write, of whom 272 were Muhammadans.

The occupation statements show 27 male adults engaged in the learned professions; 305 in domestic service; 730 in commerce; 1,862 in tilling the ground and tending cattle; 11,893 in petty trades and the mechanical arts; and 1,129 as labourers. Of the total population, 3,547 are entered as landowners, 8,228 as agriculturists, and 12,431 as engaged in occupations other than agriculture.

The parganah derives its name from a small village, now uninhabited, called Lakhnesar Dîh, which lies in its south-eastern corner. The derivation of Lakhnesar has been mentioned in Part I. The tradition, which makes Lakhshmana (or Lakhan), one of the heroes of the *Râmâyana*, visit this place and build here a temple to Mahâdeo, tells us by implication that, even in those early times, it was a settled abode with a flourishing population. At the dawn of history we find the parganah occupied by the Bhars. They were expelled by Sengar Râjputs, immigrants from parganah Phâphund in Etâwah and the ancestors of the present proprietors. Renowned for their strength and courage, the Sengars were almost the only zamîndârs who during Balwant Sinh's rule preserved their proprietary rights intact. When the other parganahs of the Benares province were being settled, Lakhnesar, either by oversight or by design, was not included in the arrangements then made. In Mr. Duncan's report on the permanent settlement (*vide* Shakespear's *Selections*, I., 178) the revenue that would be payable to Government is indeed mentioned, but the absence of a detailed (*mufassal*) settlement is acknowledged and explained. Mr. Duncan wrote that the Sengars were a race that "from situation, old habits and frequent precedents were calculated to be the most troublesome of all the Company's subjects in Benares." He added that he was "persuaded that under a mild administration they would no longer prove refractory." And "with this view the *mufassal* settlement of their parganah was not attempted." The Sengars agreed, we are told, to pay Rs. 20,501 as Government revenue through their private collector (*sazidwal*), and in addition to pay that functionary Rs. 175

*per mensem* as salary. Had Mr. Duncan not omitted to take from the headmen (*chaudhri*) of the clan the usual written agreement for the regular payment of the revenue, this arrangement would, doubtless, have been open to no objection and would have created no subsequent difficulty. As it was, the headmen only paid regularly during the two years that followed Mr. Duncan's departure, so long, in fact, as their private collector, Shankar Pandit, remained at Rasrā.

In 1796 or 1797, the famous (or infamous) Deokīnandan having in the meantime been appointed tahsildār in place of Shankar Pandit, the Sengars were found to be heavily in arrears. To realize these the collector proposed to put up for sale the rights and interests of the four headmen. But an application, made by the latter to the civil court to stop the sale, elicited from the judge of Ghāzipur a ruling, dated 12th December, 1797, to the effect that, 'as the four headmen had not entered into any agreement binding themselves to pay the whole revenue of the parganah, they were not liable for the whole parganah balances.' The next step was taken by Government: a detailed settlement was, by order dated 1st March, 1799, resolved upon, and to overcome the opposition that was anticipated, authority was given for the employment of military force. To obtain an increase in the amount of revenue was, however, no part of the Government policy, which aimed only at securing a regular settlement and the liquidation of arrears. In a different way, it is true, that policy was then understood. The collector interpreted the Government instructions to mean that an enhancement should be made, and set himself to the task of making it. That in this he met with much opposition is scarcely a matter of surprise. He began with a "grain settlement at half-rates." When this was disallowed by superior authority, he essayed a "village settlement;" but, in carrying it out, he was forced to take engagements from farmers, as the zamīndārs stood out against his assessments. This arrangement was also disallowed, and, as a last resource, the collector, on the 15th August, 1800, induced the headmen and others to signify their assent to the imposition on the parganah, as a whole, of an enhanced revenue amounting to Rs. 40,738-8-0. But even then no separate village agreements were taken and, although twenty-six mahāls or estates were distinguished, the settlement was in no sense a detailed one. To this arrangement Government, in November, 1801, reluctantly gave its sanction. But the enhanced revenue was not paid. In October, 1801 (according to the official narrative, although on that date the settlement had not been finally accepted by Government), the sale of the whole parganah for arrears was proposed by the Collector, and in the ordinary course

was sanctioned. The sale took place, and the purchaser was the rāja of Benares. To secure the rights thus formally acquired, the rāja began at once to employ a very large force of a *quasi-military* character, but without much success.

In August, 1802, Government, alive apparently to the difficulties thus created, requested the rāja to relinquish his purchase, and at the same time directed that the sale and also the settlement should be cancelled. In place of the latter, a "detailed village settlement" was ordered, and the total revenue-demand was not to exceed that which had been originally assessed by Mr. Duncan. So promptly were these new instructions complied with that the revised settlement was sanctioned on the 28th October, 1802. As already mentioned, Mr. Duncan's assessment had been Rs. 20,501. From this, it was now ruled, a deduction of Rs. 1,643 must be made—Rs. 1,200 on account of the tahsildār's salary, Rs. 215 as the allowance to a sarrishtadār, and Rs. 228 as the *nānkār* of the zamindārs. Thus the net revenue payable to Government amounted to Rs. 18,858. By this settlement the parganah was divided among 35 *mahāls*, but no care was taken that each *mahāl* should comprise the whole of one or several villages. Ostensibly this appeared to have been done, but in fact the *mahāls* are inextricably mixed, each *mahāl* containing fractions of several villages, and each proprietary body being sharers in several *mahāls*.

To continue the history it may be mentioned that, in 1841, the separate offices of tahsildār and sarrishtadār were abolished, the duties being performed by the tahsildār and kánungo of Rasia. The deduction that had been granted in 1802 was, in 1841, reduced to Rs. 228, at which amount it now stands, making the present net revenue Rs. 20,273. Although at the revision of records carried out in the year last mentioned, the parganah boundaries were fixed and lists of co-sharers and cultivators duly compiled, no interference with the interior assessment of the revenue was attempted.

In 1868 a special establishment under an experienced deputy collector, for the preparation of a complete set of records, was appointed. The work was completed in 1873, but it is now admitted that the new record is very untrustworthy. The difficulties that arose from the extraordinary intricacy of tenures, the enormous number of shareholders, and the almost indefinite sub-division of shares, were enhanced by the apathy, if not the opposition, of the zamindārs, and by the corruption of the subordinate officials. With regard to the record of cultivating tenures, Mr. Porter, the deputy collector in charge of the Ballia sub-division, wrote in 1874: "I found in several instances that one field belonged not only to different zamindārs but to different *patils* and even *mahāls*."

The portions belonging to each had been originally distinct, but, having been let to one tenant, had by him been amalgamated. The separation of these portions is no easy matter. The nominal or reputed area rarely, if ever, agrees with the actual area as ascertained by measurement \* \* \* \* \*. In all such cases I found that the shares entered in the papers were wrong."

With regard to the *khewat*, or record of ownership, the Collector, Mr. Oldham, wrote in the same year (1874): "I then enquired into the method of realization before the present year, which is the first in which the new papers have been used for determining the amount of revenue to be paid by each shareholder. I found that the system which existed was even worse than the present; revenue was collected by *lambaridars* of the maháls with the aid of *chaprásís* from certain recorded persons, scattered all over the country without regard to the extent of their holdings, and without regard to the question whether they had any land or not. The transfer of land never under the old system affected the payment of revenue. The man who sold it still remained liable for the revenue, and the man who bought was liable to no enhancement. This old system was preferred by the wealthy men who had made large purchases, and who did not pay any enhanced revenue on account of them; but it was not liked by the poor, who, after they had parted with their fields, had still to pay the revenue appertaining to them."

This confusion of liability has arisen from a very peculiar but well-understood custom, by which a shareholder possessed of land in several villages pays his revenue only in one. Consequently, when a shareholder purchased land in another village, he would not pay the amount by which the revenue was increased in the strange village, but in his own. When the collection of revenue was made over to the tahsildár of Rasrá in 1841, this old-established custom was not understood, and hence the result, recorded by Mr. Oldham, that the man who sold land still remained liable for the revenue, and the man who bought it was liable to no enhancement—a result which was due solely to the carelessness or ignorance of the tahsíl officials. Complaints are often made by Sengar Rájputs that trifling sums are yearly collected from them as land-revenue, though they have no share in the parganah and have not lived in it for years. Mr. Oldham proposed that the revenue should be distributed at a uniform rate over the whole cultivated land of the parganah; and as a cadastral survey is in progress and a new record-of-rights under preparation, it was proposed to adopt this suggestion; but the consent of *all* the zamíndárs being necessary to such a redistribution of the revenue, the idea proved to be impracticable. [See further regarding the complicated tenures of this parganah, *supra* p. 60.]

**Lálkar.**—Village in parganah Sikandarpur East, tahsíl Bánsdih ; is situated on the right bank of the Gogra, three miles north of the Sikandarpur-Bánsdih road, twenty-two and fifteen miles respectively from the headquarters of the district and tahsíl. Latitude  $26^{\circ}-03'-38''$  ; longitude  $84^{\circ}-06'-13''$ . Population (1881) 2,450 (1,298 females). It belongs to tappa Havelí Kharíd, which was transferred from the Gházipur to the Azamgarh district in 1838. The village was permanently settled with Tetiha Bháinbáras, whose descendants are still in possession.

**Madhubani.**—Village in parganah Doába, tahsíl Ballia ; is situated two miles north-east of Bairiá, and twenty miles distant from Ballia. Latitude  $25^{\circ}-47'-28''$  ; longitude  $84^{\circ}-31'-46''$ . Population (1881) 2,869 (1,526 females). It belongs to the Damodarpur *taluka*, of which the mahárája of Duniráon is proprietor. The inhabitants are principally Lohtamiá Rájputs and are in good circumstances. There are also considerable number of Dusálhs, who until recently maintained themselves chiefly, it is believed, from the proceeds of robberies committed in Lower Bengal.

**Mairítár.**—Village in parganah Kharíd, tahsíl Bánsdih ; is situated on the Ballia-Manfar road, where it skirts the north of the Surahá Tál ; distant 10 miles from Ballia, and two miles from the head-quarters of the tahsíl. Latitude  $25^{\circ}-51'-31''$  ; longitude  $84^{\circ}-14'-26''$ . Population (1881) 2,005 (1,052 females). It is an important village in the Sukhpurá *taluka*. Being on the border of the Surahá Tál, it is a general rendezvous for shooting expeditions in the cold season, when the lake is crowded with water-fowl. There is a large mango-grove south of the village, in which tents are pitched, and which commands a pleasant view of the lake. The greater part of the village is still in possession of the descendants of the Narauni Rájputs, with whom the permanent settlement was made. There are seven sugar factories, a primary school, and a bi-weekly bázár.

**Majhawa or Machhuá Tál.**—Village in parganah and tahsíl Ballia ; is situated one mile north of the Ballia-Bairiá road, two miles north of the Ganges, and thirteen miles east of the civil station. Latitude  $25^{\circ}-45'-38''$  ; longitude  $84^{\circ}-25'-06''$ . The village is owned chiefly by Rájputs of the Hayobans and Ráthaur tribes, who form the main portion of the population and are extremely litigious. Population (1881) 2,122 (1,139 females). The land is low and annually inundated ; there is a swamp to the north which is filled with water in the rainy season, and from which the village is said to have derived its second name (Machhuá Tál). The grazing is good, and a large number of horses are imported every year in April from the Meerut division. These



animals are marched down in strings, arrive in wretched condition, and after being kept for six months, are offered for sale at the Sonpur fair.

**Maniár.**—One of the most important towns in parganah Kharid, tahsil Bānsdih; is situated on the right bank of the Gogra, seven miles to the east of Sikandarpur, eight miles from the tahsil town of Bānsdih, and eighteen miles from the civil station of Ballia. Latitude  $25^{\circ}59'12''$ ; longitude  $84^{\circ}13'36''$ . According to the census of 1881 the site occupied an area of 180 acres, and the population numbered 8,600 (4,390 females), giving a density of 48 to the acre. Classified according to religion, there were 7,952 Hindus (4,060 females), and 648 Muhammadans (330 females). At the permanent settlement the entire town belonged to Rājputs of the Birwār tribe, and seven-eighths still remain in the possession of their descendants.

The town is clustered round high artificial mounds, formerly sites of the fortified residences of the principal zamīndārs, but now waste and bare. It has no thoroughfare nor any of the characteristics of a town, nor does it possess any public building worthy of notice. Its importance is derived from its large grain-market, or *gola*, which is unequalled in the district. The traffic is river-borne from the Gorakhpur district, and the Maniár grain-market supplies all the bāzārs in the parganah. The manufactures of the town are of comparatively small importance; they consist of sugar, for which there are ten refineries, and coarse cloth, for the manufacture of which there are thirty-three looms. The principal articles of import are rice and other grains, which come from the Gorakhpur and Basti districts and from Nipal, and salt and tobacco, which come from Lower Bengal. The principal articles of export are sugar and oil-seeds, which find their way to Patna, Dacca, and Calcutta. There are three large *golas* built of burnt bricks and roofed with tiles, for the storage of grain and other articles of trade. No estimate can be given of the amount of the traffic, as no measures have been adopted for its registration.

An annual fair is held in the month of Baisākh (April-May) in commemoration of the saint Parsrām, to whom there is a temple in Maniár, and whose memory is held in great honour. The town contains also a police outpost, an imperial post-office, and a primary school. Provision is made for watch and ward by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 207 from the preceding year, gave a total income of Rs. 1,281. The total expenditure amounted to Rs. 1,210, of which the principal items were Rs. 502 on police, Rs. 370 on public works, and Rs. 198 on conservancy. The returns showed 1,215 houses, of which 731 were assessed with the tax; the incidence being Rs. 1-6-2 per house assessed, and Re. 0-1-11 per head of population.

**Midhā.**—Village in parganah Ballia, tahsil Ballia; is situated to the south of the Ballia-Uanumānganj road, at a distance of 4 miles west of the sadr station. Latitude  $25^{\circ}46'45''$ ; longitude  $84^{\circ}10'12''$ . Population (1881) 2,260 (1,131 females). It is the principal village of the Midhā *taluka*, and was settled by Mr. Duncan, in 1790, with Donwār Rājputs, whose descendants are still in possession. The land is fertile and the village is said to be in a flourishing condition. Irrigation is carried on from wells and tanks, and a good deal of sugarcane is grown. There are three factories for the manufacture of sugar, and a market is held every Tuesday and Saturday.

**Murli Chhapra.**—Village in parganah Doāba, tahsil Ballia; is situated on the left bank of the Ganges, two miles east of the road from Bairiā to Bihia, and twenty miles distant from the head-quarters of the district. Latitude  $25^{\circ}43'16''$ ; longitude  $84^{\circ}33'21''$ . Population (1881) 3,549 (1,934 females). Murli Chhaprā forms a separate *mahāl*, and comprises two hamlets (*tola*), which are situated apart from the parent village. One of these was founded by immigrants from Dukti, the village site of which has been submerged by the Ganges. It was formerly a revenue-free estate, but was resumed in 1839 and settled with the mahārāja of Dumrāon, in whose family the proprietorship continues. *Tola Dālān Chhaprā* possesses a primary school.

**Nagpurā.**—Village in parganah Lakhnesar, tahsil Rasrā; is situated on the left bank of the Chhoti Sarjā, 12 miles from Ballia, and six miles from the head-quarters of the tahsil. Latitude  $25^{\circ}46'42''$ ; longitude  $83^{\circ}56'14''$ . Population (1881) 3,620 (1,841 females). It was permanently settled with Sengar Rājputs, whose descendants are still in possession. It is a village of some antiquity, and, like most of the villages in Lakhnesar, has traditions relating to men of enormous strength and great sanctity in by-gone times. There is a temple to the celebrated Amar Sinh, who is worshipped under the designation of Nāth Bābā, of whom a full account is given in the district notice (*supra* p. 43). Nagpurā possesses nine sugar factories and 10 looms.

**Nagrā.**—Village in parganah Sikandarpur West, tahsil Rasrā; is situated at the convergence of four unmetalled roads, twenty-four miles from Ballia, and eight miles from the head-quarters of the tahsil. Latitude  $25^{\circ}57'38''$ ; longitude  $83^{\circ}55'13''$ . Population (1881) 3,360 (1,645 females). This village is in *tappa* Muhammadpur, and was at one time the capital of the parganah. It is said that Bhīnson Shāh, of the race of Bais Rājputs, from Kūba Niwāda in the Azamgarh district, settled at Nagrā about the year 1623 and extended his authority over this *tappa*. After him Gujan Shāh, his son, and Amān Shāh, *alias* Bān Shāh, his grandson, still further increased their territory. Finally,

Bábu Kishn Sinh and Bishn Sinh, sons of Bán Sinh, having presented themselves to the Nawáb Wazír, were exalted to the rank of Bábu, and, by successive conquests, reduced the entire parganah to subjection. On the formation of the Azamgarh district, in 1832, Nagrá was made the head-quarters of the Sikandarpur tahsíl; it continued so until 1879, when, on the transfer of parganahs Sikandarpur and Bhadrón to the new district of Ballia, the head-quarters of the tahsíl were fixed at Rasrá. This change has struck a death-blow to the importance of Nagrá, and is deeply deplored by the residents. The present bábus of Nagrá, Mahpál Bahádúr Sinh and Mahpál Sinh, are the descendants of the above-mentioned Bishn Sinh and Kishn Sinh, and are now in possession of the estates of the family, which, though much diminished, still cover an area of 5,715 acres, pay a revenue to Government of Rs. 3,828, and yield a net income to the proprietors of nearly Rs. 14,000. Nagrá possesses a first-class police-station and a primary school. There is no trade to speak of, but a market is held twice a week, and there are fifteen looms and three sugar factories in the village.

**Nagwá**.—Village in parganah Ballia, tahsíl Ballia; lies to the north of the Ballia-Bairiá road, three miles east of the sub-station. Population (1881) 3,284 (1,721 females). This large and flourishing village was settled in 1790 with Pánde Brahmans, but subsequently fell into the possession of the mahárája of Dumráon by purchase. The descendants of the original Brahman proprietors still reside in the village and till the soil. There are four factories for the manufacture of sugar and a bi-weekly bázár. There is also a very good primary school.

**Naurangá**.—Village in parganah Doába, tahsíl Ballia; is situated on the left bank of the Ganges, two miles south of the Ballia-Bairiá road, and sixteen miles from the head-quarters of the tahsíl. Latitude  $25^{\circ}-43'-13''$ ; longitude  $84^{\circ}-26'-58''$ . Population (1881) 2,205 (1,050 females). This village belongs to *taluka* Damodarpur, and comprises a vast area, constantly fluctuating with the ever-changing course of the river. It has been the subject of much litigation during the present century; the most recent case decided by the Privy Council, in 1877, in favour of the mahárája of Dumráon and against the Government, established the latest important doctrine regarding reformed alluvial lands. This doctrine rules that the claim to diluviated lands reforming on their original site, is defeated by *boná fide* adverse possession for twelve years.

**Pakrí**.—Village in parganah Sikandarpur East, tahsíl Bánsdih; is situated three miles west of the Sikandarpur-Gurwár road, 13 and 14 miles respectively from the head-quarters of the district and the tahsíl. Latitude  $25^{\circ}-55'-49''$ ; longitude  $84^{\circ}-02'-03''$ . Population (1881) 2,853 (1,353 females). It is

included in *tappa* Sháh Salompur, and is one of those villages which, formerly belonging to pargannah Kopáchít, were transferred, in 1838, from the Gházipur to the Azamgarh district. It was permanently settled with Sengar Rájputs, and remained in the hands of a very numerous Sengar community until so late as 1850, when about one-sixth was sold to Rámnarain Singh of Bírpurá. A still larger portion, about one-third, was confiscated for rebellion in 1858, and the proprietary right was bestowed upon Shaikh 'Ináyat Rasúl of Chiriákot, as a reward for good services during the Mutiny. More than half of the village still remains in the possession of the Sengars. There are twenty-nine looms and seven sugar refineries in the village.

**Pándepur.**—Village in pargannah Ballia, tahsíl Ballia; is situated on the left bank of the Ganges, one mile south of the Ballia-Bairiá road, and about thirteen miles east of the civil station. Latitude  $25^{\circ}43'50''$ ; longitude  $84^{\circ}27'13''$ . It was formerly owned by Rájputs of the Hayobans tribe, but the present proprietors are Bháinbárs and Káyaths. Population (1881) 2,642 (1,376 females). It is liable to annual inundation by the Ganges. The soil is fertile, and to a great extent unirrigated. The chief dependence of the cultivators is in their *rabi* crop.

**Pharsátár.**—Village in pargannah Sikandarpur West, tahsíl Rasrá; lies to the west of the Tartípár-Rasra road, 30 and 16 miles respectively from the head-quarters of the district and the tahsíl. Population (1881) 2,302 (1,226 females). It is the principal village in *tappa* Pharsátár. During the reign of the Mughal emperor Aurangzeb, an Ausari Shaikh, named Baha-ud-dín, came in command of a force to assist the rája of Majhauri, in the Gorakhpur district. He received a large grant of land as a reward for his services and settled at Pharsátár. His descendants made a stand against the invasion of the Bais Rájputs of Nagra in the beginning of the 18th century, and, according to tradition, were all cut off, except one Rahm Bibi. Subsequently the property was recovered by the Shaikhs and is now in possession of a large tribe of them, of whom the leading representative is Abdussamad of Pharsátár.

**Piprauli Ashrafpur.**—Village in pargannah Sikandarpur West, tahsíl Rasrá; situated in the angle formed by the convergence of the Nagra and Sikandarpur roads at Ubháon, two miles south of the Gogra, and twenty-one miles from the head-quarters of the tahsíl. Population (1881) 1,408 (711 females). It belongs to *tappa* Pharsátár, a Musalmán estate, from which the proprietors were temporarily dispossessed by the Bais Rájputs of Nagra. The village was permanently settled with the descendants of the original Musalmán

proprietors, but has since passed by private sale into the hands of Hájí Hidáyat-ulláh, of Nawánagar, and Ghulám Husain, of Bahúrá. There was formerly a considerable grain trade in Pipraulí, but it has steadily fallen off concurrently with a diminution in the population, which in 1865 was over 2,000 and is now only 1,400.

**Púr.**—Village in parganah Sikandarpur East, tahsíl Bánsdih; lies to the north of Pakri, three miles west of the Sikandarpur-Garwár road, 18 and 14 miles respectively from the head-quarters of the district and the tahsíl. Latitude  $25^{\circ}57'-18''$ ; longitude  $84^{\circ}02'-57''$ . Population (1881) 6,614 (3,206 females). It is included in *tappa* Sháh Salampur, and is one of those villages which, formerly belonging to parganah Kopáchít, were transferred, in 1838, from the Gházipur to the Azamgarh district. It was permanently settled with Sengar Rájputs, and about one-half is still retained by the descendants of the original proprietors. Púr comprises twelve hamlets, which are very much scattered. It is not a place of much importance. There are said to be sixteen sugar refineries and the same number of looms in the village.

**Rámpur.**—Village in parganah Kopáchít East, tahsíl Bullia; lies in the south-eastern corner of the parganah on the right bank of the Chhotí Sarjú, and twelve miles distant from the head-quarters of the district. Latitude  $25^{\circ}50'-17''$ ; longitude  $84^{\circ}03'-14''$ . Population (1881) 2,239 (1,217 females). This village was permanently settled with Karcholiá Rájputs and, with the exception of an insignificant share, is still in possession of the descendants of the original proprietors. The inhabitants, principally Rájputs and Koorís, are tolerably well off. There is a sugar factory in the village.

**Rasrá.**—Western tahsíl of the district, comprising until the present year (1883) parganahs Lakhnesar, Bhádion, Sikandarpur West and Kopáchít West.<sup>1</sup> The total area of the tahsíl, according to the latest official statement (1881), was 398.6 square miles; of which 255.9 were cultivated, 75.6 cultivable, and 67.1 barren. Of the cultivated area, 254.4 were irrigated and 1.5 unirrigated. The area paying Government revenue or quit-rent was 393.3 square miles, of which 254.2 were cultivated, 75.3 cultivable, and 63.8 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 1,82,596; or, with local rates and cesses, Rs. 2,35,467. The amount of rent, including local cesses, paid by cultivators was Rs. 5,79,033. According to the census of 1881 the tahsíl contained 636 inhabited villages; of which 266 had less than

<sup>1</sup> The article refers to the tahsíl as it was constituted before the transfer to it of 16 maháls from tappa Dháká of parganah Zahirabad in the Gházipur district, with effect from the 1st April, 1883 (by G. O. No. 1517, dated 30th June, 1883, *Gazette, North Western Provinces and Oudh* of 7th July, 1883). Details, as far as they are available, for the transferred tract will be found in the article on parganah SIKANDARPUR.

200 inhabitants, 186 between 200 and 500, 116 between 500 and 1,000, 52 between 1,000 and 2,000, 8 between 2,000 and 3,000, and 6 between 3,000 and 5,000. Only two towns (Rasrá and Turtipár) contained more than 5,000 inhabitants.

The total population was 292,038 (145,116 females), giving a density of 732 to the square mile. Classified according to religion, there were 266,707 Hindús (131,923 females), and 25,331 Musalmáns (13,193 females). Hindús were distributed among Brahmans, 17,951 (8,733 females); Rájputs, 41,922 (20,074 females); Baníás, 19,151 (9,815 females); and other castes, 187,683 (93,301 females). The principal Rájput tribes are Sengar, Karcholá, Barahiá and Donwár, of whom the Sengar numbered 8,538. Among the other castes, Káyaths numbered 3,509; Ahírs, 34,121; Kahárs, 11,828; Malláhs, 3,461; Sonáhs, 2,291; Dusádhhs, 3,201; Hajjáms, 3,151; Telis, 7,119; Chamárs, 35,358; Bhárs, 29,279; Kumhárs, 3,883; Koerís, 17,082; Lobárs, 6,351; Luníás, 10,905; and Dhobís, 2,799. Amongst the total population, 24 persons were returned as insane; 70 as deaf and dumb; 627 as blind; and 144 as lepers. The educational statistics for the same period show that there were 6,280 males who could read and write, of whom 746 were Muhammadans.

The occupation statements show 41 male adults engaged in the learned professions; 1,000 in domestic service; 2,460 in commerce; 10,001 in tilling the ground and tending cattle; 67,788 in petty trades and mechanical arts; and 6,286 as labourers. Of the total population, 10,314 are entered as land-owners; 58,393 as agriculturists; and 69,531 as engaged in occupations other than agriculture. A detailed account of the tahsíl will be found in the notices of the parganahs comprised in it.

**Rasrá.**—Chief town in parganah Lakhnesar, tahsíl Rasrá; lies in 25°-51'-20" north latitude, and 83°-53'-56" east longitude, in the north-western corner of the parganah, twenty-one miles from the head-quarters of the district. According to the census of 1881, the town occupied a site of 116 acres, and the population was 11,224 (5,780 females), giving a density of 97 to the acre. Classified according to religion, there were 7,600 Hindús (3,805 females), and 3,624 Musalmáns (1,975 females). The following is a statement of occupations followed by more than 40 males:<sup>1</sup>—

(I) Persons employed by Government or municipality, 119; (XII) domestic servants, 94; (XIII) money lenders and bankers (*mañdjan*), 107; money lenders' establishment, 107; (XV) palanquin keepers and bearers, 42; (XVIII) landholders, 320; cultivators and tenants, 137; agricultural labourers, 91; (XXIX) weavers, 283; cloth merchants (*bazds*), 74; tailors,

<sup>1</sup> Roman numerals indicate the classes in the census returns.

53; barbers, 67; (XXX) corn and flour dealers, 73; confectioners (*hulwāī*), 69, grain parchers, 49; manufacturers of sugar, 43. (XXXII) manufacturers of oil, 95; (XXXIII) gold and silver smiths, 64; blacksmiths, 60; (XXXIV) general labourers, 296; (XXXV) beggars, 51.

Rasrá is a thriving and well laid out town, and commercially the most important in the district. Placed in the midst of a rice-growing country, its site is low, and the water in the wells in the cold season is only 10 feet below the surface. The public buildings are massed on the north side of the town at the entrance from the Gházipur road. The tahsílí, munsif, and first-class police-station are in one block, built as a fortalice with towers at the angles. To the right and left of this are the tahsílí school and the dispensary respectively. In front of this range is a good sized tank lately improved. There are five large masonry mosques and twelve or fifteen smaller ones. Rasrá also contains an imperial post-office. For cleanliness and a generally thriving appearance, the town is far ahead of any other in the district. A bi-weekly market is held; and a considerable trade is carried on in cloth, sugar, hides, iron, spices, and *saḥji* (impure carbonate of soda) by Musalmán traders, known as Rákís or Arkís, and Baniás. There are no metalled roads in the vicinity of Rasrá; its communications with Gházipur, Ballia, and Nagrá are by unmetalled roads, almost impracticable for wheeled traffic in the rainy season. The trade of the town during the rains is carried by the Sarjú, a river navigable for large country vessels for five or six months in the year, and for small boats all the year round. For the rest of the year the traffic is by road to Buxar and Gházipur. Rasrá is four miles from the Sarjú, and the small mart of Pardhānpur acts as its port on that river. Provision is made for watch and ward by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 307 from the preceding year, gave a total income of Rs. 3,125. The total expenditure amounted to Rs. 2,642, of which the principal items were Rs. 1,018 on police, Rs. 993 on public works, and Rs. 283 on conservancy. The returns showed 1,969 houses, of which Rs. 1,037 were assessed with the tax; the incidence being Rs. 2-8-8 per house assessed, and Re. 0-3-0 per head of population.

The country round Rasrá is occupied by the Sengar Rájputs, and these are also the principal inhabitants of the town. A description of this celebrated clan has been given in the district memoir and in the article on LAKHUNESAR pargana. Of the Muhammadan residents, the most remarkable are the Rákís or Arkís, rich traders, who are described in the AZAMGARH notice.

Adjoining the town of Rasrá is a large tank with several masonry flights of steps not all completed, surrounded by a large umbrageous grove, the remains of primeval forest. At one side of the tank are some scores of earthen tombs quaintly dotted with red patches. These are memorials of the self-immolation of

widows (*sati*) committed here. This practice would appear to have been unusually prevalent in this neighbourhood, and the traditions of it would appear to be still kept up; for in May, 1871, a woman of the Baniá caste, residing at a village four miles from Ratsar, succeeded in sacrificing herself as *sati* by night. The principal abettors of the crime, however, her step-sons and family priest, were brought to justice. This is the latest instance of *sati* in these provinces, and it was carried out secretly and with maimed rites; it was, no doubt, rather due to fanaticism on the part of the woman than actual instigation on the part of her relatives. The tank is ascribed to Náth Bábh, and on its sides and in various parts of this parganah are temples to his worship (*vide supra* p. 43).

**Ratsar** (or **Ratsand**), generally known as **Ratsar Kalán**.—Village in parganah Kopínch East, tahsil Ballia; lies to the north of the parganah, on the Garwár-Sikandarpur road, 13 miles from the head-quarters of the district. Latitude  $25^{\circ}54'02''$ ; longitude  $84^{\circ}05'07''$ . Population (1881) 4,911 (2,502 females). It is the principal village of the Ratsar taluka, which was permanently settled with Karcholiá Rájputs, and is still in possession of the descendants of the original proprietors. The village contains two sugar factories and a primary school; and a large bázár is held twice a week.

**Reotí**.—Town in parganah Kharáid, tahsil Bánsdih; lies in the extreme east of the parganah, twelve miles from the head-quarters of the tahsil, and sixteen miles from the head-quarters of the district. Latitude  $25^{\circ}51'0''$ ; longitude  $84^{\circ}25'13''$ . According to the census of 1881, the site occupied 130 acres, and the total population was 9,933 (5,427 females), giving a density of 76 to the acre. Classified according to religion, there were 8,897 Hindus (4,839 females), and 1,036 Muhammadans (588 females). It is the principal town of the Nikumbh Rájputs. The country around Reotí abounds in swamps, and the town itself is situated on the east side of a clear perennial lake, about a mile and a half long. It presents a dirty and over-crowded appearance. The principal proprietors are non-resident, and the resident Rájput zamíndárs have lost their hereditary influence, as seven-eighths of the town are owned by strangers. The main street runs east and west, and is in fact a part of the Bairiá-Sahatwár road. There are seventy-five looms for the manufacture of coarse cloth, which is exported to Lower Bengal. The Chanárs make shoes, which are sold in Dumráon and Gházipur, and the carpenters make palanquins for sale at the annual Ballia fair. Beyond this, the trade is purely local and of small importance. Reotí possesses a third-class police-station and a middle-class school, both provided with suitable buildings. There is also an imperial post-office. The watch and ward of the town are provided for by taxation under Act XX. of 1856.



During 1881-82 the house-tax thereby imposed, together with a balance of Rs 270 from the preceding year, gave a total income of Rs. 1,183. The total expenditure amounted to Rs. 992, of which the principal items were Rs 498 on police, Rs. 255 on public works, and Rs. 133 on conservancy. The returns showed 1,302 houses, of which 863 were assessed with the tax; the incidence being Rs. 1-0-11 per house assessed, and Re. 0-1-6 per head of population.

**Sahatwár** (also called **Mahatwár** and **Mahatpál**).—The largest town in parganah Kharid, tahsil Bánsdih; is situated on the Reotí-Bánsdih road, six miles distant from the head-quarters of the tahsil, and twelve miles from the head-quarters of the district. Latitude  $25^{\circ}-49'-53''$ ; longitude  $84^{\circ}-20'-51''$ . According to the census of 1881, the population, taken upon an area of 140 acres, numbered 11,024 (5,844 females), giving a density of 79 to the acre. Classified according to religion, there were 10,137 Hindús (5,401 females), and 887 Musalmáns (443 females). It is the largest and most populous town in the parganah and the head-quarters of the Kinwár Rájputs. The following is a statement of occupations followed by more than 40 males<sup>1</sup>:—

(XVIII) Landholders, 190; cultivators and tenants, 1,121; agricultural labourers, 283; (XXVII) carpenters, 50; (XXIX) weavers, 109; tailors, 56; shoe makers and sellers, 55; (XXX) corn and flour dealers, 86; grain parchers, 124; tobaccoists, 45; (XXXII) manufacturers and sellers of oil, 64; (XXXIII) gold and silver smiths, 76; (XXXIV) general labourers, 177; persons in (undefined) service (*nawhari*), 68.

The town is said to have been founded by Mahant Bileshar Náth Mahádeo, to whom its name of Mahatwár is referred, though the connection does not seem very clear. It is quadrangular in shape and traversed by one good thoroughfare west and east. The surrounding country is swampy, and the roads which connect the town with Ballia, Bánsdih, and Reotí, are not open for wheeled traffic during the rainy season. Notwithstanding this immense disadvantage, it is a place of considerable trade. Sugar and indigo are exported to Agra and Calcutta, and coarse cloth and shoes to Nipal; while the imports are cotton and salt from Agra and Cawnpore, and tobacco (*surti*) and English cloth from Lower Bengal. It is a distributing centre to the surrounding country, and the large bi-weekly market is well attended. There are two indigo factories belonging to natives and sixty looms, and some business is done in the manufacture of palanquins for sale at the annual Ballia fair. During the months of August, September, and October, there is also a large sale of cattle on every market day.

The Kinwárs still own more than three-fourths of the town; though feuds exist, they have not yet interfered with the prosperity of the people, who are, as a rule, well off and live in substantially built houses. Out of the whole population, the Rájputs number 2,535 souls; next to them come Baniús and Brahmans,

<sup>1</sup> Roman numerals indicate the classes in the census returns.

who number 929 and 919 respectively. There is a police outpost subordinate to the Bánsdih police-station, a middle-class school, and an imperial post-office, all provided with indifferent buildings. Public buildings are not the strong point of Sahatwár, but much improvement has been recently effected by improving the communications, and building small bridges under the superintendence of Bisheswar Kanwar, one of the leading zamindárs and an energetic member of the district committee. The watch and ward of the town are provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 240 from the preceding year, gave a total income of Rs. 2,232. The total expenditure amounted to Rs. 2,118, of which the principal items were Rs. 629 on police, Rs. 1,100 on public works, and Rs. 228 on conservancy. The returns gave 1,232 houses, of which 934 were assessed with the tax; the incidence being Rs. 1-7-10 per house assessed, and two annas per head of population.

**Sariya.**—Village in parganah and tahsil Ballia; lies to the north of the parganah, three miles east of the Ballia-Bánsdih road, and eight miles north-east of the head-quarters station, as the crow flies. Latitude  $25^{\circ}-47'-29''$ ; longitude  $84^{\circ}-17'-40''$ . Population (1881) 2,314 (1,217 females). It is the principal village of the Sor taluka, which was settled by Mr. Duncan in 1790 with Kinwár Rájputs. The village of Sariya with the entire taluka was afterwards purchased by Shaikh Farzand 'Alí of Gházipur, from whom it has passed into the hands of the bankers Súdho Lál and Mádho Lál of Benares.

**Ser.**—Village in parganah Kharid, tahsil Bánsdih; is situated one mile to the south of the Bánsdih-Sahatwár road, 12 and four miles respectively from the head-quarters of the district and the tahsil. Latitude  $25^{\circ}-50'-12''$ ; longitude  $84^{\circ}-17'-40''$ . Population (1881) 2,005 (1,052 females). It is a village in tappa Sahatwár, divided in equal shares between the talukas of Mádho Rai and Lakshmi Rái, which were permanently settled with Kinwár Rájputs. The whole of taluka Mádho Rái is in possession of the descendants of the original proprietors; but about one-third of taluka Lakshmi Rái was sold for arrears of Government revenue and purchased by the Pándes of Bairiá, who by this means have become proprietors of a fractional share of the village of Ser. The inhabitants are principally Koerís and Baniás. There is some trade in grain, cotton, and cloth.

**Sheopurdíar.**—Village in parganah and tahsil Ballia; is situated on the western bank of the Ganges, three miles south of the Ballia-Bairiá road, and about three miles east of the sadr station. Latitude  $25^{\circ}-42'-00''$ ; longitude  $84^{\circ}-15'-49''$ . Population (1881) 9,928 (5,428 females). There is no village site to which the name Sheopurdíar specifically applies, and the population given is that of 30 scattered hamlets, extending over the mauza of Sheo-

purdiar, each hamlet being named after the Rájput founder of it, with the addition of *tola* or *chhapra*. Sheopurdíar is a vast alluvial tract or *didra*, extending for above four miles on each side of the Ganges, and commencing about three miles east of Ballia town. The original *mahál*, called Sheopurdíar Lambari (*i.e.*, numbered or original), received extensive additions by alluvion, known as *Gangbarár* and *Sarjubarár*; and these additions were again contorted by the action of the Ganges, with the result that a large portion called the *Chakki* (or island) is now on the south side of the river, and in respect of civil and criminal jurisdiction belongs to the Sháhábád district, though the revenue of the whole *mahál* is still collected in Ballia. A portion of Sheopurdíar, transferred to the south side of the river before the foundation of the Chakki, belongs to Sháhábád altogether, having been created a separate *mahál*. A ruinous litigation has long been going on about the Chakki with the mahárája of Durnáo, who claimed it as a re-formation of some of his villages. There do not exist now any demarcations between the Lambari, the Gangbarár, and the Sarjubarár fractions, although each is separately assessed to revenue; and by partition have multiplied into 53 *maháls*. The area on the north side is about 14,000 bighas, and on the south side about 10,000; and the land-revenue amounts to Rs. 22,685, being more than the land-revenue of the whole Lakhnesar parganah. The greater portion of this is open to revision for alluvion and diluvion in the terms of a compact made with the zamíndárs.

The taluka of Sheopurdíar belongs to a brotherhood of Ujain or Ponwár Rájputs of the Agnikula race. There is a tradition that about 200 years ago Dháru Sáh, a Ponwár Rájput of Bheriá, parganah Bhojpur in the Sháhábád district, came over to this side of the Ganges, and receiving a grant of land from the rája of Haldí, settled thereon. The entire taluka was in possession of the descendants of Dháru Sáh, up to the time of the disturbances in 1857, when the share of Siddha Sinh, amounting to one-sixteenth, was confiscated for rebellion and purchased by the mahárája of Durnáo. The remaining fifteen-sixteenths are still in possession of the numerous descendants of the original Rájput proprietors, who, with the exception of two or three families, are in very reduced circumstances, owing to the ruinous litigation above-mentioned with the mahárája of Durnáo. None of the hamlets possess any special importance. There is one factory for the manufacture of sugar and a well-attended primary school.

**Sikandarpur.**—North-western parganah of the district, consisting of two sub-divisions, of which one is included in the Rasrá  
 Boundaries, area, &c.      tahsíl under the name of Sikandarpur West, and the

other in the Bánsdih tahsíl under the name of Sikandarpur East. This parganah is bounded on the north by the river Gogra, which separates it from the districts of Gorakhpur and Sáran; on the west by parganahs Nathupur and Ghosi of the Azamgarh district; on the south by Zabúrabad of Gházipur, and Bhaddón, Lakhnosar, and Kopáchit of this district; and on the east by parganah Kharid. The total area of the parganah, according to the latest official statement (1881), was 363·2 square miles; of which 235·9 were cultivated, 66·4 cultivable, and 60·9 barren.<sup>1</sup> Of the cultivated area, 219·9 square miles were irrigated and 16 unirrigated. The area paying Government revenue or quit-rent was 354·9 square miles; of which 230·9 were cultivated, 65·8 cultivable, and 58·2 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 1,65,197; or, with local rates and cesses, Rs. 2,13,467½. The amount of rent, including local cesses, paid by cultivators, was Rs. 5,78,603. According to the census of 1881, the parganah contained 509 inhabited villages; of which 179 had less than 200 inhabitants, 158 between 200 and 500, 111 between 500 and 1,000, 42 between 1,000 and 2,000, 9 between 2,000 and 3,000, and 6 between 3,000 and 5,000. The four towns containing more than 5,000 inhabitants were Sikandarpur, Púr, Turtípár, and Sisotár.

The total population was 269,545 (134,880 females), giving a density of 743 to the square mile. Classified according to religion, there were 244,038 Hindús (121,454 females), and 25,507 Musalmáns (13,426 females). Hindús were distributed among Brahmans, 17,756 (8,775 females); Rájputs, 29,774 (14,148 females); Baniás, 15,181 (7,599 females); and other castes, 181,327 (90,932 females). The principal Rájput tribes are the Sengar, Báis, Barahia, and Donwár, of whom the Sengars numbered 7,650. Among the other castes, Káyáths numbered 3,601; Bhúinhárs, 4,905; Ahírs, 32,272; Koerís, 19,840; Kahárs, 11,124; Malláhs, 3,386; Sonárs, 1,972; Gadariás, 1,073; Lunias, 9,630; Telis, 7,054; Lohárs, 6,500; Chamárs, 29,929; Bhars, 25,646; Kumbhárs, 3,632; Dusádhis, 4,212; and Dhobís, 2,639. Amongst the total population, 28 persons were returned as insane; 68 as deaf and dumb; 501 as blind; and 121 as lepers. The educational statistics for the same period show that there were 5,322 males who could read and write, of whom 666 were Muhammadans.

The occupation statements show 17 male adults engaged in the learned professions; 682 in domestic service; 2,183 in commerce; 8,424 in tilling the

<sup>1</sup> To this must now be added 19,880 acres, the area of the 15 maháls transferred from parganah Zabúrabad (topm Dháka) of Gházipur district to Sikandarpur West on 1st April, 1883. Details of cultivated, cultivable, and barren areas for this tract are not available.

<sup>2</sup> But for the tract mentioned in the last note, there must be added land revenue Rs. 17,323, cesses Rs. 2,086, or together Rs. 19,409.

ground and tending cattle ; 63,579 in petty trades and the mechanical arts ; and 6,494 as labourers. Of the total population, 5,976 are entered as land-owners ; 58,417 as agriculturists ; and 65,076 as engaged in occupations other than agriculture.

This parganah was, until 1832, included in the Gházipur district, and was permanently settled by Mr. Duncan simultaneously with the other parganahs of that district. It was formerly divided into sixteen *tappas* as follows :—

- |                        |                   |
|------------------------|-------------------|
| 1. Havelí Sikandarpur. | 9. Muhammadpur.   |
| 2. Māsūmpur.           | 10. Pharsátár.    |
| 3. Kharsarā.           | 11. Ismá'ilpur.   |
| 4. Sháh Salempur.      | 12. Sháhpur.      |
| 5. Alápur.             | 13. Fatehpur.     |
| 6. Satáyan.            | 14. Fatehabad.    |
| 7. Haldí.              | 15. Akbarpur.     |
| 8. Khairá.             | 16. Nasrulláhpur. |

On the formation of the Azamgarh district in 1832, parganah Sikandarpur, along with other parganahs of the Gházipur district, was transferred to the new district, and at the same time the four last-mentioned *tappas* were taken from Sikandarpur and added to parganah Nathúpur. Again in 1837 the whole of tappa Havelí Kharíd, consisting of 46 villages, and 29 villages of parganah Kopáchit, were transferred to parganah Sikandarpur. It may, therefore, be said that the parganah now consists of thirteen *tappas*, but the tappa arrangement is not much regarded, the settlement records being kept *maháldwár*, or by estates. The parganah appears to have remained continuously in the Azamgarh district until the formation of the new district of Ballia in November, 1879, when it was transferred to the Ballia district, and formed a portion of the Rasrá tahsíl. On the formation of a new tahsíl at Bánsdíl in 1882, the eastern half of the parganah was included in that tahsíl.

A good account of the internal history of the parganah is given in the Settlement Report of Mr. J. Wedderburn, paras. 36-47, quoted (as Appendix IV.) in Mr. Vaughan's *Settlement Report*. From the time of Kutb-ud-dín, or the beginning of the 13th century, Muhammadan immigrants began to arrive—probably from the Muhammadan principalities of Lower Bengal—and gradually established their ascendancy throughout the northern part of the parganah, ousting, as they came, the Hindú proprietors. In the year 1623 a powerful tribe of Bais Rájputs came from Kúba Niwáda in the Azamgarh district under the leadership of Bhímson, and settling at Nagra, soon extended their authority

over the southern portion of the parganah. Their descendants, Kishn Singh and Bishn Singh, obtained the title 'Bábu' from the Nawáb Wazir; and by successive conquests reduced the entire parganah to subjection. In the year 1700 they made a regular measurement and settlement of it at a total assessment of Rs. 1,24,839. Their dominion did not, however, last, and before the time of the permanent settlement most of the conquered Rájput and Musalmán communities had regained possession of their lands. The Bais family still resides in Nagrá and is in possession of an estate that yields a net income of Rs. 14,000. The other Hindú proprietors are principally Tetihá Bhúinhárs and Rájputs of the Donwár, Chaubariá, and Sengar tribes.

Mr. Duncan's settlement in 1790 included a progressive assessment that became permanent in 1793. No measurement of cultivated land or record of ownership was prepared. When the ceded portion of the Azamgarh district came to be settled under Regulation IX. of 1833, sanction was given to the adjudication of boundaries and a professional survey of parganahs Sikandarpur and Bhadrón, and also to the settlement of the lapsed farms and resumed revenue-free estates. These operations, commenced by Mr. Thomason in 1836, and completed by Mr. (afterwards Sir Robert) Montgomery in 1837, resulted in an increase to the total land revenue of the parganah of Rs. 14,051. But no field measurements and no record of existing rights, such as had been carried out in the temporarily-settled parganahs, were undertaken. In the year 1847 a thorough revision of existing records in parganahs Sikandarpur and Bhadrón was carried out by Mr. Wedderburn and a complete record-of-rights prepared. In 1874 a cadastral survey was undertaken, which resulted in the preparation of accurate field maps, and at the same time opportunity was taken to revise the settlement records and prepare an accurate record-of-rights, a work which was completed by Mr. Vaughan, Settlement Deputy Collector of the Azamgarh district, in 1879. His report on these operations has already been noticed in the article on BHADRÓN parganah.

The surface of the parganah is flat, traversed by swamps and jhils, and liable to occasional inundation by the Gogra. The largest jhils are those of Haldí and Síwán, which, being fed by the Gogra, abound in fish and are surrounded by rice lands. The outturn of the latter, except in years of abnormal flood, is considerable. Of the entire cultivated area, about nine-tenths are returned as irrigated. Of this area more than two-thirds are irrigated from lakes, swamps, and artificial tanks, and the remainder from wells. The lowlands are almost exclusively

#### Physical features.

devoted to the cultivation of rice, the prevailing soils being known as *matiyār*, *kabsa*, and *karail*. The high lands are well-wooded and are more extensive in the northern than in the southern half of the parganah. The soil in the high lands generally consists of a sandy loam. The staple crops are rice, barley, peas, *arhar*, and sugarcane. Wheat is principally grown mixed with barley, as *gojui*. There is a considerable area under poppy cultivation and a small area under indigo and flowers. The last are cultivated to supply the local traffic in rose water and other perfumes.

**Sikandarpur.**—Town in parganah Sikandarpur East, tahsíl Bánsdih; lies in the north-eastern corner of the parganah, two miles from the right bank of the Gogra, fourteen miles from the head-quarters of the tahsíl, and twenty-four miles from the head-quarters of the district. Latitude  $26^{\circ}02'-18''$ ; longitude  $84^{\circ}05'-45''$ . The town, covering an area of 95 acres, is placed at the junction of two main roads: one of these is the route from Rasrá *viâ* Nagrá, Sikandarpur, and the Gogra, to Chaprá in the Sâran district; the other, starting from Turtipâr passes through Sikandarpur, and then divides into two branches, of which one goes *viâ* Garwâr to the Ghâzipur district, and the other *viâ* Mauîar and Bánsdih to Ballia. According to the census of 1881, the total population was 7,027 (3,760 females), giving a density of 74 to the acre. Classified according to the religion, there were 4,349 Hindûs (2,227 females), and 2,678 Musalmâns (1,533 females).

The town of Sikandarpur is situated in *tappa* Havelî Sikandarpur. Its foundation is ascribed to an officer of Sikandar Lodî towards the end of the fifteenth century. The importance of the town in former times is attested not only by local tradition, but by the existence of ruins covering a large area. These runs extend almost continuously to the village of Kharîl on the Gogra, and it may be inferred that at one time the suburbs of Sikandarpur extended as far as the river. The site of a large fort is recognizable by scattered bricks and portions of the walls and gates still standing. There is a tradition regarding this fort to the effect that the first attempts to build it were unsuccessful. At length, by the advice of a local saint, two young girls were immured: one a Brahmani near the western, and the other a Dusâdhiin near the eastern gate. A temple kept by a Brahman, who receives the offerings of devotees, now marks the spot where the Brahmini was immured; but the place where her humbler sister suffered is known merely by a stone that is now and again reverently marked with *sindûr* (red lead). This tradition points to Sikandar Lodî's well-known character as a fierce persecutor of Hindûs [Mr. Vaughan's *Settlement Report*, p. 9].

The decadence of the town is accounted for by a tradition that the inhabitants emigrated in a body to Azimabad (Patna), but nothing is said as to the cause or date of this emigration. A stone was recently found near the village of Kharid with an Arabic inscription, showing that it belonged to a mosque built in A. H. 933 (*vide supra* p. 76). No other inscriptions have been found, nor is it known where the mosque from which this stone came was situated. It is probable that there was always a close connection kept up with Patna and other Muhammadan towns in Bengal. Whatever may have been the immediate cause, the fact remains that the town has quite lost its former importance. There are seven *muhallas*, or quarters, which are named as follows:—Domanpurá, Chak Mubarak, Bhikhpura, Bodhá Muáfi, Rohilápalí Kharvans, Rohilápalí Kharkasí, and Kasbá Khás.

The local market is still famous for its *atar* ('itr) of roses and other essences. The roses and other flowers are grown in the neighbourhood of the town, and there is a considerable export of essences to Lower Bengal. There is also a small trade in cloth, there being 16 looms in the town. There are no public buildings worthy of note, but the town possesses a third-class police-station, a middle-class school, and an imperial post-office. The watch and ward of the town are provided for by taxation under Act XX. of 1856.

During the year 1881-82 the house-tax thereby imposed, together with a balance of Rs. 326 from the preceding year, gave a total income of Rs. 1,784. The total expenditure amounted to Rs. 971, of which the principal items were Rs. 432 on police, Rs. 323 on public works, and Rs. 144 on conservancy. The returns showed 1,118 houses, of which 616 were assessed with the tax; the incidence being Rs. 1-5-3 per house assessed, and Rs. 0-1-11 per head of population.

**Sikandarpur East**—Is that portion of the Sikandarpur parganah which is included in the Bánsdih tahsil. For full particulars see SIKANDARPUR.

**Sikandarpur West**—Is that portion of the Sikandarpur parganah which is included in the Rasrá tahsil. For further particulars see SIKANDARPUR.

**Sisotár**.—Village in parganah Sikandarpur East, tahsil Bánsdih; is situated on the right bank of the Gogra, about two miles north of the town of Sikandarpur, and 22 and 13 miles respectively from the headquarters of the district and the tahsil. Latitude  $26^{\circ}02'46''$ ; longitude  $84^{\circ}07'05''$ . Population (1881) 5,970 (3,143 females). It is the largest village in the transferred tappa of Havelí Kharid, and was permanently settled with Tetiha Bhúinhárs, whose descendants are still in possession. It is said that their ancestors obtained the title of Khán from one of the emperors of Delhi, but the family do not now use the title. According to Mr. Wedderburn, who revised the settlement records in 1847, these Bhúinhár proprietors then ranked among the first races of the



parganah. The village contains 22 looms and one sugar refinery. It also possesses a primary school.

**Síwán.**—Village in parganah Sikandarpur East, tahsíl Bánsdih; is situated three miles south of the Sikandarpur-Bánsdih road, 18 miles from Ballia, and 12 miles from the head-quarters of the tahsíl. Latitude  $26^{\circ}-01'-36''$ ; longitude  $84^{\circ}-07'-14''$ . Population (1881) 2,710 (1,384 females). It belongs to tappa Masumpur, and was founded by a family of Shekhs, who are said to have come from Medina. The descendants of the original proprietors are in possession of the village, with the exception of a small share that has been privately sold. The village contains 15 sugar factories.

**Sonbarsá.**—Village in parganah Doába, tahsíl Ballia; lies to the south of the Bairiá-Riválganj road, 22 miles distant from the head-quarters of the district. Latitude  $25^{\circ}-44'-04''$ ; longitude  $84^{\circ}-32'-46''$ . Population (1881) 8,714, (4,534 females). This village belongs to the Damodarpur *taluka*, of which the mahárája of Dumraon is proprietor, and comprises 23 hamlets (*tola*), of which some are attached to the parent village and others grouped at varying distances. The inhabitants are principally Lohtamia Rájputs, noted in former times for their independence of character and determined resistance to the authority of the farmers appointed by the mahárája. The principal hamlet is Lálgañj, in which a large bi-weekly bázár is held.

**Sonwáni.**—Village in parganah Ballia, tahsíl Ballia; is situated to the north of the parganah, three miles north of the Ballia-Bairiá road, and eleven miles north-east of the head-quarters station, as the crow flies. Latitude  $25^{\circ}-46'-26''$ ; longitude  $84^{\circ}-20'-46''$ . Population (1881) 2,274 (1,230 females). It is the principal village of the Sonwáni *jágir*, which was granted by Warren Hastings, in 1782, to his *mir munshi*, Shau'at-ul-lah Khán. Sonwáni is in no respect remarkable. There is a primary school held in a mud hut, and there are establishments for the manufacture of *sindúr* (red lead). A bi-weekly bázár is held.

**Srínagar.**—Village in parganah Doába, tahsíl Ballia; is situated in the extreme west of the parganah, on the Bairiá-Reotí road, 24 miles from Ballia. Latitude  $25^{\circ}-49'-10''$ ; longitude  $83^{\circ}-28'-06''$ . Population (1881) 4,432 (2,392 females). It is a village belonging to the Damodarpur *taluka*, and includes eleven hamlets, of which four adjoin Srínagar and the remainder are at some distance. It is not far from the Reotí Dab, from which and from the Tengaraha *nálá* the cultivated lands are annually inundated. The inhabitants are principally Rájputs of the Anthaún and Kákán tribes, but the population of the hamlets comprises Brahmans, Ahírs, and Chamárs. The village was long

farmed by the mahārāja of Durnáo to Bábtí Harakhnáth Sinh, an Anthaián Rájput, who, formerly in good circumstances, is now almost ruined by litigation with the mahārāja.

**Sukhpura.**—Village in parganah Kharíd, tahsíl Bánsdih; lies in the south-western corner of the parganah on the Garwár-Bánsdih road, eight miles from the sadr station, and six miles from the head-quarters of the tahsíl. Latitude  $25^{\circ}50'46''$ ; longitude  $84^{\circ}08'32''$ . Population (1881) 4,218 (2,144 females). It is the principal village of *taluka* Sukhpura, which *taluka*, with the exception of a very small share, is still in possession of the heirs of the Naraulia Rájputs, with whom the permanent settlement was made. It is a flourishing village possessing two sugar factories and a primary school. There are two rival bázárs which are held twice a week.

**Sultánpur.**—Village in parganah Kharíd, tahsíl Bánsdih; lies four miles to the north of Bánsdih, about one mile south of the Gogra, and 12 miles north of Ballia. Latitude  $25^{\circ}56'30''$ ; longitude  $84^{\circ}15'28''$ . Population (1881) 2,394 (1,236 females). The village is divided in equal shares between the *talukas* of Fateh Rai and Arjun Mal in *tappa* Bánsdih. Both these *talukas* were permanently settled with Narauni Rájputs, and *taluka* Fateh Rai is still in possession of the descendants of the original proprietors; but *taluka* Arjun Mal was sold for arrears of Government revenue, and purchased by the notorious Deokhandan Sinh, whose descendants are now in possession, and are consequently proprietors of one-half of the village of Sultánpur. Like most of the villages fronting the Gogra, Sultánpur possesses a *diará*, which is the subject of never-ending litigation.

**Tári Barágáon.**—Village in parganah Sikandarpur West, tahsíl Rasrá; is situated on the Nagra-Azamgarh road, ten miles from the head-quarters of the tahsíl. Population (1881) 3,180 (1,559 females). It belongs to *tappa* Muhammadpur, and was permanently settled with Bais Rájputs. In 1828, the village was sold for arrears of land-revenue, and purchased by Sayyid 'Alí Akbar Khán of Patna, whose descendants are still in possession. The village contains 20 looms and six sugar refineries. It also possesses a primary school.

**Tíká Deorí.**—Village in parganah Lakhnesar, tahsíl Rasrá; lies to the north of the Chhotí Sarjú, twelve and five miles respectively from the head-quarters of the district and the tahsíl. Latitude  $25^{\circ}46'37''$ ; longitude  $83^{\circ}56'02''$ . Population (1881) 2,725 (1,451 females). It was permanently settled with Sengar Rájputs whose descendants are still in possession. It is a flourishing village, containing a primary school, a sugar factory, and 34 looms.

**Turtípár.**—Town in parganah Sikandarpur West, tahsil Rasrá ; is situated in the north-western corner of the district, on the right bank of the Gogra, 36 miles from the civil station, and 20 miles from the head-quarters of the tahsil. Latitude  $25^{\circ}-08'-50''$  ; longitude  $83^{\circ}-54'-17''$ . The town covers an area of 56 acres ; and, according to the census of 1881, the total population was 3,307 (3,255 females), giving a density of 112 to the acre. Classified according to religion, there were 5,805 Hindús (3,016 females), and 502 Muham-madans (239 females).

Turtípár is more a village than a town ; it comprises seven hamlets, of which the most important, Belthrá, is about a mile distant. Belthrá *gola* includes the hamlets of Sahiá and Karínganj ; the grain trade alone of this *gola* is valued at more than a lák of rupees. There is also a large trade in timber, tobacco, and salt. These commodities are imported by the Gogra and exported southwards by road to Rasrá. Turtípár belongs to the Musalmán *tappa* of Khaira, and rather less than half has passed into the hands of Hindú proprietors, but Belthrá was permanently settled with Brahmans, whose descendants are still in possession. Not the least important article of trade consists of brazen vessels, for the manufacture of which Turtípár is noted. At the village of Sonádih, which is three miles to the west of Turtípár and on the confines of the district, a large annual fair, which lasts for seven days, is held in honour of the local deity. The chief commodities dealt in are cloth and brassware. Turtípár contains an imperial post-office. The watch and ward of the town are provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 349 from the preceding year, gave a total income of Rs. 1,230. The total expenditure amounted to Rs. 975 ; of which the principal items were Rs. 396 on police, Rs. 400 on public works, and Rs. 108 on conservancy. The returns showed 1,107 houses, of which 359 were assessed with the tax ; the incidence being Rs. 2-7-3 per house assessed, and Rs. 0-2-3 per head of population.

**Ubháon.**—Village in parganah Sikandarpur West, tahsil Rasrá ; is situated at the point of convergence of three roads (from Turtípár, Nagra, and Sikandarpur), one mile south of the Gogra, 33 miles from the civil station, and eighteen miles from the head-quarters of the tahsil. Latitude  $26^{\circ}-08'-00''$  ; longitude  $83^{\circ}-54'-50''$ . Population (1881) 438 (217 females). It is important from its being the locality of a third-class police-station and a primary school. It belongs to *tappa* Khaira, an old Musalmán zamindári, from which the owners were dispossessed by the Bais Rájputs of Nagra in the beginning of the eighteenth century ; but the Musalmáns afterwards recovered their rights by decree of a British court, and their descendants are still in possession.

**Wainā.**—Village in parganah and tahsíl Ballia ; lies to the north of the Ballia and Ghāzipur road, four miles west of the civil station. Population (1881) 479 (234 females). It belongs to the Karnai *taluka*, and contains extensive ruins, said to be those of a fort built by Rājā Bhuābal Deo of Haldī more than a century ago. The tradition is that, some time previous to the permanent settlement, Bhuābal Deo, who then resided at Wainā, fled to the Gorakhpur district to escape the exactions of one of the *āmils* of the rāja of Benares. Mr. Oldham, however, is of opinion that these remains may be referred to an ante-Hindū period, when the Cherus ruled over the Gogra-Gangetic delta. In 1791 settlement was made with a farmer for four years, at the end of which time the estate was settled with Rājā Ishri Bakhsh Deo, successor of Bhuābal Deo. The whole *taluka* was subsequently mortgaged to the mahārāja of Dumraon and he is now sole proprietor.

**Zirābastī.**—Village in parganah and tahsíl Ballia ; is situated on the right bank of the Katohar river, a quarter of a mile to the north-east of the Hanumānganj road, and four miles west of the civil station. Latitude  $25^{\circ}-48'-12''$ ; longitude  $84^{\circ}-11'-56''$ . Population (1881) 1,445 (714 females). It is an ancient village said to have been founded by a Cheru, named Zirā, from whom it traditionally derives its name. There is a large mound, containing bricks, which is believed to be the *débris* of a Cheru fortress. The village was in more recent time owned by Hayobans Rājputs ; it subsequently passed into the hands of Munshi Jalāl Bakhsh, second husband of Hasina Begam, *jāgirdárin* of Sonwāni. About 15 years ago, the entire Zirābastī estate was purchased by Debi Bhagat of Hanumānganj, the richest banker in the parganah.



# INDEX TO BALLIA.

NOTE.—In the text, to avoid excessive correction of proofs, the rule observed in former volumes of omitting, generally, the mark for a final long vowel in vernacular names of persons and places has been followed. It is the exception for a final vowel in such names to be short; but, to remove any uncertainty, the marks for all long vowels have been added in this Index.

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